13.7 Billion YA – The Big Band

10E-32 seconds after bang – Quarks, Leptons, Bosons

100 seconds after bang – protons, neutrons

Minutes after the Bang – Hydrogen, Helium, Lithium and Beryllium

13.5 Billion Years ago – Carbon to Iron (stellar nucelosythesis), cobalt to uranium (explosive nucleosynthesis), Hydrogen molexules, supercluster man (region of ~50 superclusers), Virgo Supercluster (association of ~100 croups/clusters), Local Group (a group of ~50 galaxies)

13.2 BYA – Milky Way

4.6 BYA – Sun (sun molecule $H_{E57}He_{E56}O_{E54}C_{E53}Ne_{E53}N_{E53}Fe_{E52}Si_{E53}Mg_{E52}S_{E52}$)

4.5 BYA – Earth (earth molecule

$O_{E50}Fe_{E49}Si_{E49}Mg_{E49}S_{E48}Al_{E48}Ni_{E48}Ca_{E48}Cr_{E47}Na_{E46}K_{E46}H_{E46}Ti_{E46}F_{E45}C_{E45}P_{E45}Mn_{E44}Sr_{E44}Ba_{E44}Cl_{E44}$
$V_{E44}Li_{E44}Zr_{E43}Rb_{E43}Zn_{E44}Cu_{E43}N_{E43}B_{E43}Ce_{E43}Co_{E43}Sc_{E43}Nd_{E43}Ga_{E43}Be_{E43}La_{E42}Nb_{E42}Pb_{E42}Pr_{E42}$
$Sm_{E42}Th_{E42}Gd_{E42}Dy_{E42}Y_{E42}Ge_{E42}Ar_{E42}Er_{E41}Cs_{E41}Ur_{E41}Hf_{E41}Yb_{E41}Sn_{E41}Eu_{E41}Ta_{E41}As_{E41}Mo_{E41}Ho_{E41}$
$W_{E41}Tb_{E41}Br_{E41}Tl_{E40}Lu_{E40}Tm_{E40}He_{E40}Sb_{E40}I_{E40}Cd_{E40}In_{E40}Ag_{E40}Se_{E40}Hg_{E39}Bi_{E39}Te_{E39}Ru_{E38}Pd_{E38}$
$Au_{E38}Pt_{E38}Ne_{E38}Re_{E38}Rh_{E37}Os_{E37}Kr_{E36}Ir_{E35}Xe_{E35}Ra_{E35}Pa_{E32}Ac_{E30}At_{E30}Po_{E30}Rn_{E28}Tc_{E23}Pm_{E23}Fr_{E23}$)

4.54 Billion YA – Formation of the Earth - Dalyrmple2001

4.4 – 4.2 BYA – Earliest Water (H2O), Methane (CH4), Ammonia (NH3), Methanol (CH4O), DTA (9,10-DiThiaAnthracene) C14H10S2 "Walking molecule", AQ (AnthraQuinone) C14H8O2, Urea (CH4,N2O), NADH (C21H27N7O14P2), Coenzyme A (C21H36N7O16P3S), Amino Acid (H2NCHRCOOH), Phospholipid, RNA (C10H16O13N5P2) (1-nm), DNA "living molecule" 2(C10H16O13N5P2), RNA (C10H16O13N5P2), Myoglobin (C560H868O168N140P70S60), Hemoglobin (C2932H4724N828O840S8Fe4), Virus (avian Flu) (30-nm), Poliovirus (C332,652H492,388N98,245O131,196P7,501S2,340)(50-nm), Proto-bacteria A (CE3HE3OE4NE4PE2SE2Ca50K50),

4.28 BYA – Earliest life thermophilic organisms and the hydrothermal vent

Proto-bacteria B (CE5HE5OE4NE4PE2SE2CaE2KE2ClE2NaE2)(4.2 BYA)

Proto-bacteria C (CE7HE7OE6NE6PE4SE4CaE4KE3ClE3NaE3MgE2FeE2), Bacteria (cluster of E.Coli) (CE10HE10OE10NE9PE8SE8CaE8KE6ClE6NaE6MgE6FeE5SiE4MnE2CoE2)(6-um)(3.9BYA)

3.5 BYA - **Coccoid cyanobacteria** (fossil, Australia)

2.3 BYA – The oldest geological and chemical evidence of the first organisms that developed oxygenic photosynthesis (anoxygenic ancestors of **cyanobacteria**) (fossil, Canada) – declerck2012

2.1 BYA – The Great Oxygenation Event (GOE)

1 BYA – Evidence of earliest non-marine eukaryotes - strother2011

900 MYA – Choanoflagellate (50-um)

850 MYA – Land plants evolve from algae – knauth2009,

550 MYA – Aquatic flatworm (10 mm)

530 MYA – Oldest fossil footprint on land, lobster sized centipede like animal

523 MYA – Oldest Ancestor to vertebrates – Pikaia

500 MYA – Fish – CE22HE22OE22NE21PE20SE19CaE20KE20ClE18NaE18MgE18FeE17FE17ZnE16SiE16CuE15IE14MnE14SeE14MoE13CoE13VE12

450-440 MYA - the Ordovician–Silurian extinction that killed off 27% of all families, 57% of all genera and 60% to 70% of all species.

420-350 MYA – Prototaxites – prototaxites-a-400-myr...2002

412 MYA – Oldest Insect Discovered - Rhyniognatha

400 MYA – "Walking Fish"

375 – 360 MYA – Late Devonian Extinction eliminated about 19% of all families, 50% of all genera and at least 70% of all species.

365 MYA – Amphibian (first land dwellers)

365 MYA – Oldest animal to have feet rather than fins - Ventastega

350 MYA – Oldest Reptile – Westlothiana

290 MYA – Frogamander – Gerobatrachus

252 MYA – "The Great Dying" Permian – Triassic Extinction killed 57% of all families, 83% of all genera and 90% to 96% of all species (53% of marine families, 84% of marine genera, about 96% of all marine species and an estimated 70% of land species,

250 MYA - Pangaea

228 MYA – EO Raptor (Dinosaur)

220 MYA - Triconodont

213 MYA – Oldest True Frog - Vieraella

201 MYA – Triassic – Jurassic Extinction Event. About 23% of all families, 48% of all genera (20% of marine families and 55% of marine genera) and 70% to 75% of all species became extinct

165 MYA – Oldest Placental Mammal, - Eutherian

130 MYA – Oldest Flower - Montsechia vidalii

100 MYA – Shrew - $C_{E25}H_{E25}O_{E25}N_{E25}P_{E23}S_{E22}Ca_{E21}K_{E21}Cl_{E21}Na_{E21}Mg_{E21}Fe_{E20}F_{E20}Zn_{E19}Si_{E19}Cu_{E19}B_{E18}I_{E17}Mn_{E17}Se_{E18}Cr_{E18}Mo_{E16}Co_{E16}V_{E1}$

93.5 MYA – Oldest Flying bird -

92 MYA – Oldest Bee - Mellitosphex

80 MYA – Oldest Ant – Sphecomyrma

66 – MYA – Cretaceous – Paleogene Extinction. 17% of all families, 50% of all genera and 75% of all species became extinct. In the seas all the ammonites, plesiosaurs and mosasaurs disappeared and the percentage of sessile animals (those unable to move about) was reduced to about 33%.

45 MYA – Lemur

38 MYA – Oldest Primitive Monkey – Apidium

25 MYA – Old World Monkey - $C_{E26}H_{E26}O_{E26}N_{E25}P_{E24}S_{E23}Ca_{E23}K_{E22}Cl_{E22}Na_{E22}Mg_{E22}Fe_{E21}F_{E21}$

$Zn_{E20}Si_{E20}Cu_{E19}B_{E19}I_{E18}Mn_{E18}Se_{E18}Cr_{E18}Mo_{E17}Co_{E17}V_{E16}$

3.3 Million YA - Prehistory (stone Ages)

5.5 MYA - Chimpanzee
3.7 MYA – Kenyanthropus platyops
3.3 MYA Earliest Stone Tools – Harmand 2015
3.2 MYA - Australopthecus
3.218-3.0 MYA - Lucy – AL 288-1
6,900 – 7,000 BC Kennewick man
2.5 MYA Mankind's first tool, the knife
2.4 MYA – Homo Habilis
1.8 MYA – Homo erectus
790,000BC Earliest known traces of controlled Fire - goren-inbar2004
500,000 – 100,000 – 10,000 BC – Burials; neanderthall pit, ochre and sea shells
31,000 BC Red Lady of Paviland
400-300,000 – Schoningen Spears
260,000 – Dali Skull
150,000 – early human (human molecule - $C_{E27}H_{E27}O_{E27}N_{E26}P_{E25}S_{E24}Ca_{E25}K_{E24}Cl_{E24}Na_{E24}Mg_{E24}Fe_{E23}F_{E23}Zn_{E22}Si_{E22}Cu_{E21}B_{E21}I_{E20}Sn_{E20}Mn_{E20}Se_{E20}Cr_{E20}Ni_{E20}Mo_{E19}Co_{E19}V_{E18}$
62,000 – Maltravieso Hand Stencil cave painting...
35,400BC oldest animal painting (pig) Timpuseng
14,500 Caves at Lascaux france, 13,000BC Cave of the trois-freres
6,000 BC Cascadia Cave
59,000 BC – A Sewing needle made from bird bones - Sibudu Cave
59,000 YA – (Last common ancestor) Y-Chomosome man (DNA tracing, Africa)
55,000 YA – Mediterranean man, Indian Man
43,000 BC – The Divje Babe Flute – oldest musical instrument
40,000 BC Flute from Geißenklösterle cave, Southern Germany, made from bird bones
37,000 BC Aurignacian flute
40,000 – Australian Man
37,000 BC the lowenmensch figurine
37,000 BC Venus of Hohlefs
33,500 – The Gabarnmung Shelter – owned by Jawoyn tribe of Australia's northern territory
27,000 BC Venus of Dolni Vestonica
25,000 BC Venus of Brassempouy
23,000 BC Venus of Brassempouy
6,000 BC Mother Goddess from Çatalhöyük
35,000 YA – European Man (George V)
34,000 YA – Siberian Man
32,000 YA – Japanese Man
15,000 YA – Alaskan (Eskimo) Man
14,700 BC– First Domestic Dog
13,00-12,700 – Domestic Pig... Dog, horse,
13,000
12,000 YA – Scandinavian Man (Magnus Samuelsson) and North American Man
11,050 BC Farming – Rye Cultivation
11,000 South American Man
11,000 BC Fermentation residue Raqefet cave –
(8500-5500BC – Gobechli Tepe) Dietrich2012?
3700 BC – Sumerian Poem honoring Ninkasi
During the building of the Great Pyramids in Giza, Egypt, each worker got a daily ration of four to five liters of beer, which served as both nutrition and refreshment that was crucial to the pyramids construction
2500BC the Ebla tablets

10,000 BC development of technics of agriculture

10,000 BC - Walled City of Jericho

5,400 BC – The City of Eridu, argued to be the oldest city in the world
8,000 BC – Hemp possibly one of the earliest – long2016, Russo2007
9,000 YA – Irish Man
4000BC in Mesopotamia each Sumerian city-state was headed by a leader who was called lugal, 'big man', or ensi, 'prince-priest'. He was appointed by the god to rule the city and was supposed to live in his temple. Texts describe royalty as power coming from the gods, a tradition passed on to the Semites as it crops up again in Babylon and Assyria, where the kings' names had similar meanings. They derived their power from their enthronement and coronation. An extensive vocabulary referring to divine light and divine splendour was used to describe their attributes. Since the king was responsible for building temples, organizing offerings to the gods, worship, sacrifices and feasts, functionaries gradually replace him and various duties were delegated to priests."
appointed by the god to rule the city and was supposed to live in his temple."
3300 BC - Recorded History and Bronze Ages 3300
3150 BC – Ljubjana marshes wheel
3100 - Stone Henge

3000BC "From the beginning of the third millennium BC we find the same form of government

from India to the Atlantic both among nomadic peoples and ethnic groups settled in one place: they had at their head a leader who was acknowledged to have divine powers. Historians call this sacral kingship …"

3000BC the Narmer Palette, in which the king is shown holding a mace and striking an enemy whom he holds by the hair. Also shown are stylized figures of enemies decapitated with their heads put between their legs.

3000 BC – Water Wheel – yannopoulos2015
waterclock landels1979
3000 – Mehen Board Game\

3000-1780BC papyrus from ancient Egypt, these include accounts of victorious military expeditions, and they seem intended to glorify the generals and pharaohs involved.

2900BC The Stela of vultures is a bas-relief of the victory of the ruler of Lagash in the twenty-ninth century BC

2685BC "Standard of UR", shows elaborate scenes on its two sides, one of peace (a banquet scene) and one of war, including four-wheeled chariots trampling; spearmen in armor, soldiers carrying axes, and prisoners of war being presented to the king.

2630-2611 – pyramid of djoser,
2580 – 2560 – the great pyramid of giza, pyramid of khufu

2254-2218BC the "victory stela" of Narma Sin (2254-2218 BC), shows the king standing upon his vanquished enemies.

2200 & 1100BC (sixth and twentieth dynasty) insurrection of the masses, "both had their origin in the failure of the ruling classes to permit the masses to have sufficient food and both were accompanied by disorder, murder, and robbery" Moret and Turner

2100 BC Epic of Gilgamesh
"fill your belly, day and night make merry" - Beer reference
The coffin Texts, Negative Confessions (Papyrus of Ani)
Weighing of the Heart Book of the Dead
1806-1802 – Sobekneferu, first known woman reigning as pharaoh
1810-1750 – Code of Hammurabi

1754BC The Code of Hammurabi

1700 – 1100 BC - vedas

1600BC "The Shang dynasty ruled a slave-owning state. As the largest slave owner, the Shang king was always launching wars upon other tribes in order to seize as many captives as possible. Being their owners' tools and property, slaves had to engage in all sorts of productive and domestic work and, moreover, they were often given away as awards and gifts, and even sacrificed as human victims to be buried with their dead owner or offered to gods and spirits in religious ceremonies. In the royal burial area of the Yin ruins, numerous sacrificial pits arranged regularly have been uncovered, each containing about a dozen headless skeletons, the remains of human victims in successive memorial ceremonies to the departed Shang kings. According to statistical data, the Yin ruins have yielded human victims totaling over 2,300 … such large-scale slaughter reflects the slave-owning nature of Shang society.

1600 BC – Edwin Smith Papyrus – examination, treatment, progrnosis
1550 BC – The Ebers Papyrus
1550-1250 BC Book of the dead
1450 – Linear B, 200 signs

1400BC **Rigveda** composed orally, "The despicable enemies who dare deny Indra's supremacy are referred to as dasa or dasyu. They have a black complexion, flat noses and they are indifferent to the gods. They do not perform the Aryan sacrifices and probably worship the phallus. But they are wealthy with great stores of gold and live in fortified strongholds." According to other verses slavery was practiced

Comment [sb1]: Identify an enemy

1340BC The treasures of Tutankhamun, include remarkable painted scenes that glorify the king as warrior and hunter. On one side of a painted chest the king is shown on his horse-drawn chariot, much larger than any other figure, shooting arrows at enemies who litter the ground in disorder. On the other side a similar design shows the king shooting at wild animals that are wounded and dying.

1304-1237BC One of the battles during the reign of the pharaoh Ramses is recorded in scenes on temples erected at the time as well as in several papyrus manuscripts, the manuscripts describe not only details of the military campaign, but also the importance of spies, military reconnaissance and a peace treaty at the end

1300-1000 BC The Enuma Elish – seven tablets describing creation of humans
1200 BC – Iron Ages

religious ideas originating with a few thousand tribesmen invading Canaan about 1250 BC... on the basis of beliefs of all jews, christians, and muslims

1237-1226BC The victory stela of Merenptah made commemorate his victory over the Libyan and ProtoHellenic invaders, whom they called the 'sea people'. On the same stela is also commemorated the Egyptian invasion and destruction of Israel, including the lines, 'Israel is laid waste, its seed exists no more'.

1200 The Gathas of Zarathustra

1027-771BC the Western Zhou Dynasty "... At the bottom of society were slaves who had lost their personal liberty." ... "Some new religious ideas, for instance, the concept of the Supreme God (Shang-Ti), came into existence. The Supreme God was believed to be the sovereign dominating all other gods, and it was he who granted the 'mandate of the heaven' to the kings and entrusted them with the power of ruling the world. Such use of religious ideas for maintaining the dynasty's domination was a new development." ... Important manuscripts have been preserved from the Western Zhou Dynasty, including the I Jing (divination manual), the Shi Jing (Book of Odes) and the Shu Jing (Book of Documents). The latter includes many documents relating to warfare, such as "the speech at the battle of Gan," "The punitive expedition of Yin", "the successful completion of the war on Shang",

900BC "In Mesopotamia… In another bas-relief in the palace of Nimrud, Ashurnasirpal (ninth century BC) is shown laying siege to a city. Two centuries later, and using the same technique Ashurbanipal appears in a hunting scene at his palace in Ninevah."

900 – 400 BC – The Mahabharata

668-627BC Ashurbanipal extensive library, over 20,000 cuneiform tablets, "The art of master Adapa I learned - the hidden treasure of all scribal knowledge … I mounted my horse … I held the bow. I shot the arrow, the sign of my valour. I threw unwieldy azmaru-spears like arrows. Holding the reins like a driver I made the wheels go round. I learned to handle the aritu and heavy kababu shields like a fully-equipped bowman."

559 BC – 651 AD Zoroastrianism was the dominant world religion during the Persian empires
551 – 479 - Confucius
570-495 BC – Pythagoras "harmony of the spheres" belief attributed (Self Discovery)
Hippocrates, Nature
428-348 – Plato, Thaetetus
384 – 322 – Aristotle
325 - Euclid

544-496 Sun Tzu, The Art of War, "The art of war is of vital importance to the State. It is a matter of life and death, a road either to safety or to ruin. Hence it is a subject of inquiry which can on no account be neglected. The art of war, then, is governed by five constant factors, to be taken into account in one's deliberations, when seeking to determine the conditions obtaining in the field. These are: (1) The Moral Law; (2) Heaven; (3) Earth; (4) The Commander; (5) Method and discipline... The Moral Law causes the people to be in complete accord with their ruler, so that they will follow him regardless of their lives, undismayed by any danger... Heaven signifies night and day, cold and heat, times and seasons... Earth comprises distances, great and small; danger and security; open ground and narrow passes; the chances of life and death... The Commander stands for the virtues of wisdom, sincerely, benevolence, courage and strictness... By method and discipline are to be understood the marshaling of the army in its proper subdivisions, the graduations of rank among the officers, the maintenance of roads by which supplies may reach the army, and the control of military expenditure." "All warfare is based on deception... Hence, when able to attack, we must seem unable; when using our forces, we must seem inactive; when we are near, we must make the enemy believe we are far away; when far away, we must make him believe we are near... Hold out baits to entice the enemy. Feign disorder, and crush him... If he is secure at all points, be prepared for him. If he is in superior strength, evade him... If your opponent is of choleric temper, seek to irritate him. Pretend to be weak, that he may grow arrogant... If he is taking his ease, give him no rest. If his forces are united, separate them... Attack him where he is unprepared, appear where you are not expected... These military devices, leading to victory, must not be divulged beforehand."

Comment [sb2]: Control of information; secrecy and surprise

539BC The Cyrus Cylinder

539 BC – The Business of Marriage

515BC The Behistun Inscription (c. 515 BC) detailing the rise of Darius I to the Persian throne, can be seen as an early example of propaganda.

500 BC – GO - oldest board game continued to be played

450BC – The Twelve Tables

450BC The Gortyn Laws that have been preserved as stone inscriptions in Crete make reference to rights of marriage and property: "XI. If a slave going to a free woman shall wed her, the children shall be free; but if the free woman to a slave, the children shall be slaves; and if from the same mother free and slave children be born, if the mother die and there be property, the free children shall have it; otherwise her free relatives shall succeed to it."

800-400BC *The Axial Age*, The relation of religions to the state is very contradictory when seen in historical perspective. While state religions were being used to support the state's culture of war, other religions arose in opposition to the state's culture of war. Their prophets spoke of non-violence and brotherhood instead of violence and enemy images, and they gave rise to the great religions of later history. In the period around 800-400 BC, called the "Axial Age" by the philosopher Karl Jaspers (1953), Confucius taught in China, the Siddhartha Gautama (Buddha) taught in India, Zoroastrianism

arose in Persia and Jainism in India, the Upanishads were written in India, Elijah, Isaiah and Jeremiah prophesied in Israel, foreshadowing the life and teachings of Jesus and Mohammad at a later time

408 BC – 318 AD – The Dead Sea Scrolls
384-322 BC – Aristotle's refined analysis of logical implications
460-370BC Hippocratic Corpus
350-283BC The Arthashastra written by Chanakya (c. 350 283 BC), a professor of political science at Takshashila University and a prime minister of the Maurya Empire, discusses propaganda in detail, such as how to spread **propaganda** and how to apply it in warfare. His student Chandragupta Maurya (c. 340 - 293 BC), founder of the Maurya Empire, employed these methods during his rise to power.

300 – 300 AD – The stoics / stoicism
268-232BC Edicts of Ashoka, The emperor Ashoka renounced his earlier military exploits and adopted the non-violence of the Buddhist religion for his kingdom.

200BC A quarter of a million slaves rose in revolt in Sicily, they were starved into submission and thousands of them were crucified

100 – The Lotus Sutra
70BC - Servile Wars LED BY Spartacus and History of Slavery
40BC Organon, arrangement of the works of Aristotle made by andronicus of Rhodes

59BC – 17AD The writings of Romans such as Livy (c. 59 BC 17 AD) are considered masterpieces of pro Roman **propaganda**."
61AD Nero's urban prefect was murdered by one of his slaves, every slave - the entire household of 400 slaves - under the same roof at the time of such a murder was to be put to death as a deterrent
129-200AD – Galen, *On the Temperaments*

100-170 – Ptolemy

300AD the following excerpt from a poem by Fu Xuan in the Third Century BC: "How sad it is to be a woman! Nothing on earth is held so cheap. Boys stand leaning at the door Like Gods fallen out of Heaven. Their hearts brave the Four Oceans, The wind and dust of a thousand miles. No one is glad when a girl is born: By her the family sets no store. Then she grows up, she hides in her room Afraid to look a man in the face. No one cries when she leaves her home-Sudden as clouds when the rain stops. She bows her head and composes her face, Her teeth are pressed on her red lips: She bows and kneels countless times. She must humble herself even to the servants."
300-500AD Samaritan Decalogues; "Oldest -known carving of [**The Ten Commandments**] the moral code shared by Judaism, Christianity and Islam alike": 1. Thou shalt have no other gods 2. Thou shalt not make unto thee any graven image 3. Thou shalt not take the name of the Lord god in vein 4. Remember the Sabbath day to keep it holy 5. Honor thy father and thy mother 6. Thou shalt not kill 7. Thou shalt not commit adultery 8. Thou shalt not steal 9. Thou shalt not bear false witness against thy neighbor 10. Thou shalt not covet thy neighbors house, wife, slaves, animals or anything else

500AD – Dark Ages
500AD Mazdakian revolt, Iranian peasants rose against the priests and noblies, seizing land and cattle and transforming their villages into communistic communities

The Babylonian Talmud (500 AD) notes the human tendency toward projection and warns against it: "Do not taunt your neighbour with the bleach you yourself drank."[7]

570 – Muhammad is born in the city of Mecca

622 The Constitution of Medina

965-1039 Iraq - al-haytham – emphasis on experimental data and reproducibility of its results

1215 The Magna Carta, (29) No freeman is to be taken or imprisoned or disseised of his free tenement or of his liberties or free customs, or outlawed or exiled or in any way ruined, nor will we go against such a man or send against him save by lawful judgement of his peers or by the law of the land. To no-one will we sell or deny of delay right or justice. (*Establishing the Right to Due Process)

1240-1305 The Zohar

printing invented by Johann Gutenberg in 1450

1492 – The Great Dying in the America's Begins – European epidemics removed 90% of the indigenous population of 60.5 million – Koch2019 & RJ Rummel

1500 AD - Early Modern Ages

1517 Martin Luther nailed his nintey-five theses to the door of the church at Wittenberg, and that began the history of Protestant Reformation... Crussaders sacked Constantinople and destroyed manuscripts and scientific speculations, the entire scientific product of a culture of ancient Greeks in 1204

1543 On the Revolutions of the Heavenly Spheres

1571 – 1630 – Kepler -
1564-1642 - Galileo Galilei -
1611 King James Bible first published
1700 – Late Modern Ages

1620 The New Organon: or True Directions Concerning the Interpretation of Nature

1632 *Dialogue Concerning the Two Chief World Systems*

1637 *Discourse on the Method of Rightly Conducting One's Reason and Seeking Truth in Science*, "•Good sense is the best shared-out thing in the world; for everyone thinks he has such a good supply of it that he doesn't want more, even if he is extremely hard to please about other things. Since it's not likely that everyone is mistaken about this, it is evidence that the •power of judging well and of telling the true from the false—which is what we properly call •'good sense' or •'reason'—is naturally equal in all men; thus it is also evidence that our opinions differ not because some of us are more reasonable than others, but solely because we take our thoughts along different paths and don't attend to the same things."

1642 blaise pascal invented an addidng machine consisting of a set of wheels connected by gears... 1674 gottfried von leibnitz did the same thing... 1850 cash register invented by D.D. Parmalee... 1944 first large scale automatic calculating device – the first machine we could call a computer. Weighed five tons and had over three thousand electricl relays and five hundred miles of wiring. 1946 first electronic computer wighs 30 tons

1644 Principles of Philosophy

1687 Mathematical Principles of Natural Philosophy, Principia, Newton's Laws of Motion and Universal Gravitation, "First law:In an inertial frame of reference, **an object either remains at rest or continues to move at a constant velocity, unless acted upon by a force**. Second law: In an inertial reference frame, the **vector sum of the forces F on an object is equal to the mass m of that object multiplied by the acceleration a of the object: F = ma**. Third law: **When one body exerts a force on a second body, the second body simultaneously exerts a force equal in magnitude and opposite in direction on the first body."**

1724-1804 – Immanual Can't "Enlightenment is man's emergence from his self-incurred immaturity", "Dare to be wise!"

in re: to kant Johann Herdei (1744-1803) argued that human creativity, which necessarily takes unpredictable and highly diverse forms, is as important as human rationality

1860 Adolf Bastian argued for **"the psychic unity of mankind"** He proposed that a scientific comparison of all human societies would reveal that distinct worldviews consisted of the same basic elements. According to Bastian all human societies share a set of "**elementary ideas**", different cultures, or different "folk ideas" are local modifications of the elementary ideas

*Compared to Bronfenbrenner Universal, and my model comp which identifies these "elementary ideas ...[in] the minds of all people operate in the same way"

Matthew Arnold (1822–1888) used the word **"culture"** to refer to an ideal of individual human refinement, of **"the best that has been thought and said in the world."**This concept of culture is also comparable to the German concept of ***bildung*: "...culture being a pursuit of our total perfection by means of getting to know, on all the matters which most concern us, the best which has been thought and said in the world."**

(Arnold, Matthew. 1869. *Culture and Anarchy.*

(Williams (1983), p. 90. Cited in Shuker, Roy (1994). Understanding Popular Music, p. 5. ISBN 0-415-10723-7. argues that contemporary definitions of culture fall into three possibilities or mixture of the following three:"**a general process of intellectual, spiritual, and aesthetic development", "a particular way of life, whether of a people, period, or a group", "the works and practices of intellectual and especially artistic activity**".)

1748 The Spirit of the Laws, Separation of Powers, civil liberties, and the end of slavery

1754 Discourse on the Origin and Basis of Inequality Among Men, Private Property as the original source and basis of all inequality

1760-1820/1840 Industrial Revolution

1762 *The Social Contract*, "Let us then admit that force does not create right, and that we are obliged to obey only legitimate powers"

1764 Joseph black developed an understanding of the interconnection of heat with the boiling of water and the condensing of steam... in 1769 James watt worked out a design for the first practical steam engine. Watt's steam engine was the first "prime mover" based on heat. It was the first device thaat took heat energy from the inanimate world (burning coal, for insance) and put it to wor doing things that until then it was customary for animal muscle to do. With the steam engine there began the "Indutrial Revolution"

1776 Declaration of Independence, "We hold these truths to be self-evident, that **all men are created equal,** that **they are endowed** by their Creator **with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness**.--That **to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed**, --That **whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.** Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly **all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations**, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, **it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security."**

1781 (discover in 'google docs' compilation)

1787 john fitch had built and was running a steamship on the Delaware river

1789 Constitution of the United States of America, "We the People of the United States, in Order to form a more perfect Union, establish **Justice**, insure **domestic Tranquility**, provide forthe **common defense**, promote the **general Welfare**, and secure the Blessings of Liberty to ourselves and our Posterity, THE Conventions of a number of the States having at the time of their adopting the Constitution, expressed a desire, in orderto prevent misconstruction or abuse of its powers, that further declaratory and restrictive clauses should be added: AMENDMENT I Congress shall make no law respecting an establishment ofreligion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; orthe right of the people peaceably to assemble, and to petition the Government for a redress of grievances. AMENDMENT II A wellregulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed. AMENDMENT III No Soldier shall, in time of peace be quartered in any house, without the consent of the Owner, norin time of war, but in a manner to be prescribed by law. AMENDMENT IV The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no Warrants shall issue, but upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and the persons orthings to be seized. AMENDMENT V No person shall be held to answerfor a capital, or otherwise infamous crime, unless on a presentment orindictment of a Grand Jury, except in cases arising in the land or naval forces, orin the Militia, when in actual service in time of War or public danger; nor shall any person be subject forthe same offence to be twice put in jeopardy of life orlimb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation. AMENDMENT VI In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the Assistance of Counsel for his defence. AMENDMENT VIII **Excessive bail** shall not be required, nor **excessive fines** be imposed, nor **cruel and unusual punishments** inflicted. AMENDMENT XIII SECTION 1 Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction. (***Denounced by Declaration universal human rights)"

1782 – The Great Seal of the United States – E Pluribus Enum, Out of Many, One. The Eagle has its head turned toward the Olive Branch, said to symbolize a preference for peace.

1789 Discovery of Oxygen

1800-1850 Romanticism

1807 Phenomenology of Spirit, Hegel, Master Slave Dialectic (include thesis, antithesis, synthesis?)

1831 cryus hall mccormick invented a mechanical reaper... in 1800, nearly everyone was a farmer,... by 1973, fewer than one in twenty amerians lived on farms... 1835 samuel colt invented the revolver or "six-shooter"... 1836 john ericsson invents screw propeller to replace the water wheel

first electrical motor in 1834 thomas davenport built... in 1844 the first message went winging along the first telegraph line from Washington to Baltimore

1839 charles goodyear discovered (accidentally) the process of the vulcanization of rubber, making rubber a practical industrial material... 1859 edwin drake was the first to drill for oil near titusvile, pennsylvania... 1846 elias owe of massachuusets built the first practical sewing machine... 1852 the first practical elevator devised by Elisha Graves Otis...safety pin by walter hunt in 1849. repeating rifle invented by oliver winchester in 1860. machine gun invented by richard gatling in 1862... rotary printing press by richard hoe in 1846 making the modern large-circulation newspaper possible. 1865 novel about flight to the moon by Jules Verne...

1844/1845 *Condition of the Working Class in England,* "an industrial revolution, a revolution which at the same time changed the whole of civil society",

1848 Declaration of Sentiments and Resolutions, "We hold these truths to be self-evident: that all men and women are created equal…The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her."

1848 *The Communist Manifesto,* Marx and Engels, "The proletariat inevitably will become conscious of their own potential..."

1858 telegrraphic communication by means of a cable laid across the Atlantic by the American financier Cyrus West Field of Massachussets, made it possible for Queen Victoria to talk to President Buchanan as thought the three thousand miles between them had dissapeared... 1861 civil war begins

1867, *Capital. Critique of Political Economy*, Marx "**commodity fetishism**": is the perception of the social relationships involved in production, not as relationships among people, but as economic relationships among the money and commodity exchanged in market trade. As such, commodity fetishism transforms the subjective, abstract aspects of economic value into objective, real things that people believe have intrinsic value.

1876 alexander graham bell invents the telephone...

1876, Socialism: Utopian and Scientific
1879 edisson invents electric light
1887, *on the geneology of morality,* Nietzsche master slave morality

1888 radio waves discovered by heinrich hertz, 1901 guglielmo marconi transmitted a beam of radio waves across the atlantic ocean from england to newfoundland, tv 1948

1893 "Collective Consciousness"
1897 "Anomie"

1900 the first "dirigible balloon" (one that could be directed even against the wind) flew by ferdinand von zeppelin 1903 wilbur and orville wright placed an engine on a glider and successfully flew 120 feet, remaining in the air for 12 seconds. 1905 stayed in the air for half an hour and flew 24 miles... 1921 transcontintentalmail was being carried by air... 1923 new york to san diego in 27 hours flown by o.g. Kelly and j.a. Macready... 1927 Charles lindbergh solo flight from new york to paris in 33.5 hours. 1940 first commercial helicopter designed by igor sikorsky... 1941 first practical jet plane.. 1947 jet plane first flew faster than the speed of sound 760 mph... 1961 fist man circle earth beyond the atmosphere and 1969 neil armstrong first man to set foot on another world

1901 Classical Conditioning
1902/1938 Operant Conditioning

1905 einstein theory of relativity... 1942 manhattan project 1945 first nuclear bomb... 1958 us builds first civilian nuclear power plant... rutherford discovers proton...

christmas eve 1906 music and speech came out of a radio receiver for the first time... 1938 first practical vision camera "iconoscope" by vladimir zworykin... 1960 first communications satellite, the very primitive echo I was launched. Early bird 1965 could handle 240 voice circuits or 1 tv channel. 1971 intelstat IV 5,000 voice circuits or 12 TV channels. 1960S lasers developed, smaller wavelength than radio waves, room for millions of channels

1914-1918 - WW1

1917 A Theology for the Social Gospel, "Instead of being an aid in the development of the social gospel systematic theology had been a real clog. When a minister speaks to his people about child labor or the exploitation of the lowly by the strong; when he insists on adequate food, education, recreation; and a really human opportunity for all, there is response. People are moved by plain human feeling and by the instinctive conviction which they have learned from Jesus Christ. But at once there are doubting and dissenting voices. We are told that the environment has no saving power; regeneration is what men need; we can not have a regenerate society without regenerate individuals; we do not live for this world but for the life to come; it is not the function of the church to deal with economic questions; any effort to change the social order before the coming of the Lord is foredoomed to failure. These objections all issue from the theological consciousness issued by traditional church teaching. These half-truths are the proper product of a halfway system of theology in which there is no room for social redemption. Thus the church is halting between two voices that call it. On the one side is the voice of the living Christ among living men today; on the other side is the voice of past ages embodied in theology. Who will say that the authority of this voice has never confused or Christian judgement and paralyzed our determination to establish God's kingdom on Earth?"

1923, *History of Class Consciousness*, "commodity fetishism, which Lukacs completed with his concept of reification: alienation is what follows the workers estrangement to the world following the new life acquired by the product of his work"(reflecting the conclusion of the master slave dialectic by hegel) a

Comment [sb3]: This concept; expanded in 'marx's theory of alienation' is an early answer to the problem of moral disengagement and deindividuation

1933 Business Plot

1934 Communications Act "For the purpose of regulating interstate and foreign commerce in communication by wire and radio so as to make available, so far as possible, to all the people of the United States a rapid, efficient, nationwide, and worldwide wire and radio communication service with adequate facilities at reasonable charges, for the purpose of the national defense, and for the purpose of securing a more effective execution of this policy by centralizing authority theretofore granted by law to several agencies and by granting additional authority with respect to interstate and foreign commerce in wire and radio communication, there is hereby created a commission to be known as the 'Federal Communications Commission', which shall be constituted as hereinafter provided, and which shall execute and enforce the provisions of this Act."

1935 – Roerich Pact The most important idea of the Roerich Pact is the legal recognition that the defense of cultural objects is more important than the use or destruction of that culture for military purposes, and the protection of culture always has precedence over any military necessity.

1936 Defense Mechanisms

1938 Operant Conditioning Chamber

1939-1945 – WW2 - The Holocaust

1941 The Declaration of St James Palace in London - "Would we win only to live in dread of yet another war? Should we not define some purpose more creative than military victory? Is it not possible to shape a better life for all countries and peoples and cut the causes of war at their roots?"

1941 – The Atlantic Charter - ith the freely expressed wishes of the peoples concerned; Third, they **respect the right of all peoples to choose the form of government under which they will live**; and they wish to see sovereign rights and self-government restored to those who have been forcibly deprived of them; Fifth, they desire to bring about the fullest **collaboration between all nations in the economic field** with the object of securing, for all, **improved labor standards, economic advancement and social security**; Sixth, after the final destruction of Nazi tyranny, they hope to see established a peace which will afford to all nations the means of dwelling in safety within their own boundaries, and which will afford assurance that all the men in all the lands may live out their lives in freedom from fear and want; Seventh, such a peace should enable all men to traverse the high seas and oceans without hindrance; Eighth, they believe that all of the nations of the world, for realistic as well as spiritual reasons must come to the abandonment of the use of force."

1942 – Declaration of the United Nations

1943 A theory of Human Motivation (Maslow's Hierarchy of Needs)

1945 AD – Contemporary Modern Ages

1945 – First United Nations Gathering at San Francisco4

1945 Charter of The United Nations, "WE THE PEOPLES OF THE UNITED NATIONS DETERMINED to save succeeding generations from the scourge of war, which twice in our life-time has brought untold sorrow to mankind, and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and to promote social progress and better standards of life in larger freedom, AND FOR THESE ENDS to practice tolerance and live together in peace with one another as good neighbors, and to unite our strength to maintain international peace and security, and to ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and to employ international machinery for the promotion of the economic and social advancement of all peoples, Article 1 the purposes of the United Nations are 1. to take effective collective measures for the prevention and removal of threats to the peace, 2. To develop friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples, 3. To achieve international cooperation in solving international problems of an economic, social, cultural, or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all with-out distinction as to race, sex, language, or religion; 4. To be a center for harmonizing the actions of nations in the attainment of these common ends. Article 2 The Organization and its Members, in pursuit of the Purposes stated in Article 1, shall act in accordance with the following Principles. 1. The Organization is based on the principle of the sovereign equality of all its Members. 2. All Members, in order to ensure to all of them the rights and benefits resulting from membership, shall fulfil in good faith the obligations assumed by them in accordance with the present Charter. 3. All Members shall settle their international disputes by peaceful means in such a manner that international peace and security, and justice, are not endangered. 4. All Members shall refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any state CHAPTER VI PACIFIC SETTLEMENT OF DISPUTES Article 33 1. The parties to any dispute, the continuance of which is likely to endanger the maintenance of international peace and security, shall, first of all, seek a solution by negotiation, enquiry, mediation, conciliation, arbitration, judicial settlement, re-sort to regional agencies or arrangements, or other peaceful means of their own choice. 2. The Security Council shall, when it deems necessary, call upon the parties to settle their dispute by such means. CHAPTER VII ACTION WITH RESPECT TO THREATS TO THE PEACE, BREACHES OF THE PEACE, AND ACTS OF AGGRESSION Article 39 The Security Council shall determine the existence of any threat to the peace, breach of the peace, or act of aggression and shall make recommendations, or decide what measures shall be taken in accordance with Articles 41 and 42, to maintain or restore international peace and security."

1945 Constitution of the United Nations Educational, Scientific and Cultural Organization, "The Governments of the States Parties to this Constitution on behalf of their peoples declare: That since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed; That ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the

world through which their differences have all too often broken into war; That the great and terrible war which has now ended was a war made possible by the denial of the democratic principles of the dignity, equality and mutual respect of men, and by the propagation, in their place, through ignorance and prejudice, of the doctrine of the inequality of men and races; That the wide diffusion of culture, and the education of humanity for justice and liberty and peace are indispensable to the dignity of man and constitute a sacred duty which all the nations must fulfil in a spirit of mutual assistance and concern; That a peace based exclusively upon the political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting and sincere support of the peoples of the world, and that the peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind. For these reasons, the States Parties to this Constitution, believing in full and equal opportunities for education for all, in the unrestricted pursuit of objective truth, and in the free exchange of ideas and knowledge, are agreed and determined to develop and to increase the means of communication between their peoples and to employ these means for the purposes of mutual understanding and a truer and more perfect knowledge of each other's lives. Article I Purposes and functions 1. The purpose of the Organization is to contribute to peace and security by promoting collaboration among the nations through education, science and culture in order to further universal respect for justice, for the rule of law and for the human rights and fundamental freedoms which are affirmed for the peoples of the world, without distinction of race, sex, language or religion, by the Charter of the United Nations. 2. To realize this purpose the Organization will: (a) Collaborate in the work of advancing the mutual knowledge and understanding of peoples, through all means of mass communication and to that end recommend such international agreements as may be necessary to promote the free flow of ideas by word and image; (b) Give fresh impulse to popular education and to the spread of culture: By collaborating with Members, at their request, in the development of educational activities; By instituting collaboration among the nations to advance the ideal of equality of educational opportunity without regard to race, sex or any distinctions, economic or social; By suggesting educational methods best suited to prepare the children of the world for the responsibilities of freedom; (c) Maintain, increase and diffuse knowledge: By assuring the conservation and protection of the world's inheritance of books, works of art and monuments of history and science, and recommending to the nations concerned the necessary international conventions;"

1946 *Man's Search for Meaning,* "Freedom, however, is not the last word. Freedom is only part of the story and half of the truth. Freedom is but the negative aspect of the whole phenomenon whose positive aspect is responsibleness. In fact, freedom is in danger of degenerating into mere arbitrariness unless it is lived in terms of responsibleness. That is why I recommend that the Statue of Liberty on the East Coast be supplemented by a Statue of Responsibility on the West Coast" Frankl identifies three psychological reactions experienced by all inmates to one degree or another: (1) shock during the initial admission phase to the camp, (2) apathy after becoming accustomed to camp existence, in which the inmate values only that which helps himself and his friends survive, and (3) (a) reactions of depersonalization, (b) moral deformity, (c) bitterness, and disillusionment if he survives and is liberated. As time passed, however, the prisoner's experience in a concentration camp finally became nothing but a remembered nightmare. ***Grief and belief formation; Cognitive dissonance; The creative minds fantastic/fantasy solution to each waking problem

1947 Gandhi, India of My Dreams "**the unfinished revolution,** "he described a highly decentralized government of limited peers, "where every village will be a republic or *panchayat* having full powers." He described a self-sufficient society that could maintain it's moral priorities and provide a rich enough political and economic life to resist penetration by malignant outside forces. "It follows therefore, that every village has to be self-sustained and capable of managing it's affairs even to the extent of defending itself against the whole world. It will be trained and prepared to perish in the attempt to defend itself against any onslaught from without. This ultimately it is the individual who is the unit.", "In this structure composed of innumerable villages there will be ever widening, never ascending circles. **Life will not be a pyramid with the apex sustained by the bottom**. But it will be the individual always ready to perish for the village, the letter ready to perish for the village, sharing the majesty of the oceanic circle of which they are integral units."

1948 Declaration of Universal Human Rights, "Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms, Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realisation of this pledge every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, Article I All human beings are born free and equal in dignity and rights. They are **endowed with reason and conscience and should act towards one another in a spirit of brotherhood**. Article 4 No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms. Article 5 No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment. Article 16 3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State. Article 22 Everyone, as a member of society, has the right to social security and is entitled to realisation ... for his dignity and the free development of his personality. Article 23 1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment. 2. Everyone, without any discrimination, has the right to equal pay for equal work. Article 25 1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control. 2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection. Article 26 1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit. 2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. Article 27 1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits. Article 29 1. **Everyone has duties to the community in which alone the free and full development of his personality is possible**"

1948 – Federal Water Pollution Control Act

1972 – The Clean Water Act (CWA)

1950/1955 Berlyne Demonstrated that rats were quick to explore novel spaces, "rats will incur pain, and hungry monkeys will pass up food, to get the opportunity to explore a new area of their enclosure"

1950 Suppression of Communism Act The Act defined communism as any scheme aimed at achieving change--whether economic, social, political, or industrial--"by the promotion of disturbance or disorder" or any act encouraging "feelings of hostility between the European and the non-European races...calculated to further [disorder]". The government could deem any person to be a communist if it found that person's aims to be aligned with these aims. After a nominal two-week appeal period, the person's status as a communist became an unreviewable matter of fact, and subjected the person to being barred from public participation, restricted in movement, or imprisoned.[2][3] The Act was frequently **used to silence critics of racial segregation and apartheid**.

1950 Declaration of Conscience the basic principles of "Americanism" were: The right to criticize; The right to hold unpopular beliefs; The right to protest; The right of independent thought

1951 The Invention Secrecy Act is a body of United States federal law designed to prevent disclosure of new inventions and technologies that, in the opinion of selected federal agencies, present a possible threat to the national security of the United States. The U.S. government has long sought to control the release of new technologies that might threaten the national defense and economic stability of the country.

- Harvard Law Patent Nonuse Review, Chomsky MNC Suppression of Democracy, moral imperative article

1955 Conformity, Solomon Asch

1955/1956 *Our Capacity for Processing Information* .it.

1956 – "In God We Trust"

1957 *A Theory of Cognitive Dissonance*

1957 *Transactional Analysis*

1957 *Schedules of Reinforcement*

1958 The Capitalist Manifesto Democracy requires an economic system which supports the political ideals of liberty and equality for all. Men cannot exercise freedom in the political sphere when they are deprived of it in the economic sphere. John Adams and Alexander Hamilton observed that a man who is dependent for his subsistence on the arbitrary will of another man is not economically free and so should not be admitted to citizenship because he cannot use the political liberty which belongs to that status. (1) economic liberty, i.e., the abolition of all economic slavery, servitude, or dependence; and (2) economic equality, i.e., the enjoyment by all men of the same economic status and, therewith, of the same opportunities to live well. *Two main reasons against communism:* 1. "Dependent for their subsistence on the arbitrary will of the state" relying on bureaucrats is just as unfree as private owners, 2. "Equal liability of all to labor" impedes rather than promotes economic freedom. My analysis: capitalists do not trust the state and Communists do not trust private owners The solution is to understand both of these concerns as being one in the same.

1958 *Applications of Information Theory to Psychology* .it.

1959, *The Evolution of Culture,* Leslie White "Originally, i.e., with the advent of civil society, the church and the state were one, as Herbert Spencer astutely observed many years ago [1896]... "...In ancient Peru, the head of the state and the head of the church were brothers, or uncle and nephew; and the former was a god, or descended from the sun god. In Egypt, the pharaoh was for ages god, priest, and king, at least in theory. In practice, the pharaoh had of necessity to delegate the worship of the gods to priests, who acquired thereby so much autonomy as virtually to constitute a church structurally distinct from the state."... In the early urban cultures of Mesopotamia, "priestly and secular functions no doubt rested in one and the same person." [Jastrow, 1915] In ancient Sumer, "church and state were so bound together that those exercising authority formed a theocracy, functioning on the one hand religiously and on the other secularly." (Turner 1941] The kings of Assyria were priests originally, and they "retain their priestly functions through all periods of the kingdom." [Jastrow, 1915] "Church and State are one in India." [Hocart, 1950]. In Greece during the Iron Age the king was also a priest. Many pagan ruling families of Scandinavia reckoned their descent from Nordic deities, even as the modern Japanese trace their Emperor to divine ancestry. Caesar was Pontifex maximus as well as emperor in imperial Rome; Augustus likewise served as the head of the state religion."... "The military force of the state was not enough to cope with the chronic and ever-recurring threat of insurrection, civil war, and anarchy; the resources of the church must be employed to this end also. So it was that the priests taught the masses, and validated these teachings with the wonders and mysteries of religion, that they should accept, and even defend the established order. For the Egyptians, the universe was a moral order established by the sun god, Re, and their social ideal involved "a full acceptance of class status, the inferiority of labor, and poverty as the ordinary condition of common men; these, indeed, were aspects of the divine moral order." [Turner, 1941]. Buddhism taught men and women to be content with their lot and station in life. The teaching of Confusius "devoted its whole attention to making people recognize their betters with distinction," according to Ku Chieh-kang, "and that is certainly a most advantageous theory to an autocratic despot." More recently, the Roman Catholic Church has recognized the utility and function of religion as means of preventing insurrection by "subduing the souls of men:" (Excerpted from History of a Culture of War, Adams)

1960 Sharon Statement 1. Individual freedom and the right of governing originate with God, 2. Political freedom is impossible without economic freedom, 3. Limited government and strict interpretation of the Constitution, 4. The free market system is preferable over all others, 5. Communism must be defeated, not contained

1961 ck Experiment, Milgram

1961 Farewell Address to the Nation, Dwight D Eisenhower, "A vital element in keeping the peace is our military establishment. Our arms must be mighty, ready for instant action, so that no potential aggressor may be tempted to risk his own destruction... This conjunction of an immense military establishment and a large arms industry is new in the American experience. The total influence—economic, political, even spiritual—is felt in every city, every statehouse, every office of the federal government. We recognize the imperative need for this development. Yet we must not fail to comprehend its grave implications. Our toil, resources and livelihood are all involved; so is the very structure of our society. In the councils of government, **we must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military–industrial complex**. The potential for the disastrous rise of misplaced power exists and will persist. We must never let the weight of this combination endanger our liberties or democratic processes. We should take nothing for granted. Only an alert and knowledgeable citizenry can compel the proper meshing of the huge industrial and military machinery of defense with our peaceful methods and goals so that security and liberty may prosper together.

1962 Port Huron Statement The awe inspired by the pervasiveness of racism in American life is only matched by the marvel of its historical span in American traditions. The national heritage of racial discrimination via slavery has been a part of America since Christopher Columbus's advent on the new continent. As such, racism not only antedates the Republic and the thirteen Colonies, but even the use of the English language in this hemisphere.", "Our work is guided by the sense that we may be the last generation in the experiment with living. But we are a minority—the vast majority of our people regard the temporary equilibriums of our society and world as eternally-functional parts.", "We regard men as infinitely precious and possessed of unfulfilled capacities for reason, freedom, and love.", "**The decline of utopia and hope is in fact one of the defining features of social life today**. The reasons are various: the dreams of the older left were perverted by Stalinism and never recreated...the horrors of the twentieth century, symbolized in the gas-ovens and concentration camps and atom bombs, have blasted hopefulness. **To be idealistic is to be considered apocalyptic, deluded**.", "The apathy here is, first subjective—the felt powerlessness of ordinary people, the resignation before the enormity of events. But subjective apathy is encouraged by the objective American situation—the actual structural separation of people from power, from relevant knowledge, from pinnacles of decision making...The American political system is not the democratic model of which its glorifiers speak. In actuality it frustrates democracy by confusing the individual citizen, paralyzing policy discussion, and consolidating the irresponsible power of military and business interests."

1963 I have a Dream "…I say to you today, my friends, though, even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up, live out the true meaning of its creed: ""We hold these truths to be self-evident, that all men are created equal…"

1964 – Civil Rights Act

1965 Harlow's Monkeys

1967 Learned Helplessness/Depression, Seligman

1968 Bystander Effect

1968 *How Discrimination Feels,* Blue Eye, Brown Eye Exercise, Jean Elliott

1971 Stanford Prison Experiment

1971 – The War on Drugs

1973 Being Sane in Insane Places

1973 Becker "Denial of Death"

1976 *The Origin of Consciousness in the Breakdown of the Bicameral Mind, Jaynes defines consciousness – in the tradition of Locke and Descartes – as "that which is introspectable"*

1981 Rat Park Experiment

1982 *Judgement under uncertainty,* Heuristics

1985 Neuroscience of Free Will Libet

1986 20,000,000 Bits vs. 40 Bits .it.

1986 Seville Statement - IT IS SCIENTIFICALLY INCORRECT to say that we have inherited a tendency to make war from our animal ancestors. Although fighting occurs widely throughout animal species, only a few cases of destructive intra-species fighting between organized groups have ever been reported among naturally living species, and none of these involve the use of tools designed to be weapons. Normal predatory feeding upon other species cannot be equated with intra-species violence. Warfare is a peculiarly human phenomenon and does not occur in other animals. IT IS SCIENTIFICALLY INCORRECT to say that war or any other violent behaviour is genetically programmed into our human nature. While genes are involved at all levels of nervous system function, they provide a developmental potential that can be actualized only in conjunction with the ecological and social environment. While individuals vary in their predispositions to be affected by their

experience, it is the interaction between their genetic endowment and conditions of nurturance that determines their personalities. Except for rare pathologies, the genes do not produce individuals necessarily predisposed to violence. IT IS SCIENTIFICALLY INCORRECT to say that in the course of human evolution there has been a selection for aggressive behaviour more than for other kinds of behaviour. In all well-studied species, status within the group is achieved by the ability to co-operate and to fulfill social functions relevant to the structure of that group. 'Dominance' involves social bindings and affiliations; it is not simply a matter of the possession and use of superior physical power, although it does involve aggressive behaviours. Where genetic selection for aggressive behaviour has been artificially instituted in animals, it has rapidly succeeded in producing hyper-aggressive individuals; this indicates that aggression was not maximally selected under natural conditions. When such experimentally-created hyper-aggressive animals are present in a social group, they either disrupt its social structure or are driven out. Violence is neither in our evolutionary legacy nor in our genes. IT IS SCIENTIFICALLY INCORRECT to say that humans have a 'violent brain'. While we do have the neural apparatus to act violently, it is not automatically activated by internal or external stimuli. Like higher primates and unlike other animals, our higher neural processes filter such stimuli before they can be acted upon. How we act is shaped by how we have been conditioned and socialized. There is nothing in our neurophysiology that compels us to react violently. IT IS SCIENTIFICALLY INCORRECT to say that war is caused by 'instinct' or any single motivation. The emergence of modern warfare has been a journey from the primacy of emotional and motivational factors, sometimes called 'instincts', to the primacy of cognitive factors. Modern war involves institutional use of personal characteristics such as obedience, suggestibility, and idealism, social skills such as language, and rational considerations such as cost-calculation, planning, and information processing. The technology of modern war has exaggerated traits associated with violence both in the training of actual combatants and in the preparation of support for war in the general population. As a result of this exaggeration, such traits are often mistaken to be the causes rather than the consequences of the process. We conclude that biology does not condemn humanity to war, and that humanity can be freed from the bondage of biological pessimism and empowered with confidence to undertake the transformative tasks needed in this International Year of Peace and in the years to come. **Although these tasks are mainly institutional and collective, they also rest upon the consciousness of individual participants** for whom **pessimism and optimism are crucial factors (***affirmation? Or just power of belief/dialectic). **Just as 'wars begin in the minds of men', peace also begins in our minds. The same species who invented war is capable of inventing peace. The responsibility lies with each of us.**

1886-1990 – 1,248,000 US troops deployed against US Citizen

1987 *The Myth that War is Intrinsic to Human Nature Discourages Peace Activists*

1988 "Human Molecule" by canadian Aboriginal Artist

2004 logical stoichiometry, first recorded attempt for complicated molecular structure

1989 Convention on Rights of Children ~~Recalling that, in the Universal Declaration of Human Rights, the United Nations has proclaimed that childhood is entitled to special care and assistance,~~ Convinced that the family, as the fundamental group of society and the natural environment for the growth and well-being of all its members and particularly children, should be afforded the necessary protection and assistance so that it can fully assume its responsibilities within the community, Recognizing that the child, for the full and harmonious development of his or her personality, should grow up in a family environment, in an atmosphere of happiness, love and understanding, ~~Bearing in mind that, as indicated in the Declaration of the Rights of the Child~~, "the child, by reason of his physical and mental immaturity, needs special safeguards and care, including appropriate legal protection, before as well as after birth", Article 14 1. States Parties shall respect the right of the child to freedom of thought, conscience and religion Article 24 1. States Parties recognize the right of the child to the enjoyment of the highest attainable standard of health and to facilities for the treatment of illness and rehabilitation of health. States Parties shall strive to ensure that no child is deprived of his or her right of access to such health care services. 2. (c) To combat disease and malnutrition, including within the framework of primary health care, through, inter alia, the application of readily available technology and through the provision of adequate nutritious foods and clean drinking-water, taking into consideration the dangers and risks of environmental pollution; (d) To ensure appropriate pre-natal and post-natal health care for mothers; (e) To ensure that all segments of society, in particular parents and children, are informed, have access to education and are supported in the use of basic knowledge of child health and nutrition, the advantages of breastfeeding, hygiene and environmental sanitation and the prevention of accidents; Article 27 1. States Parties recognize the right of every child to a standard of living adequate for the child's physical, mental, spiritual, moral and social development. 3. States Parties, in accordance with national conditions and within their means, shall take appropriate measures to assist parents and others responsible for the child to implement this right and shall in case of need provide material assistance and support programmes, particularly with regard to nutrition, clothing and housing. Article 29 1. States Parties agree that the education of the child shall be directed to: (a) The development of the child's personality, talents and mental and physical abilities to their **fullest potential**; (b) The development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations; (c) The development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations emdifferent from his or her own; (d) The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin; (e) The development of respect for the natural environment. Article 33 States Parties shall take all appropriate measures, including legislative, administrative, social and educational measures, to protect children from the illicit use of narcotic drugs and psychotropic substances as defined in the relevant international treaties, and to prevent the use of children in the illicit production and trafficking of such substances. Article 34 States Parties undertake to protect the child from all forms of sexual exploitation and sexual abuse. For these purposes, States Parties shall in particular take all appropriate national, bilateral and multilateral measures to prevent: (a) The inducement or coercion of a child to engage in any unlawful sexual activity; (b) The exploitative use of children in prostitution or other unlawful sexual practices; (c) The exploitative use of children in pornographic performances and materials. Article 35 States Parties shall take all appropriate national, bilateral and multilateral measures to prevent the abduction of, the sale of or traffic in children for any purpose or in any form.

1990 Theory of Recovery through Retraditionalization and Identity Transformation Grounded in Data, (LaFromboise, Heyle, Ozer, 1990)

1990 Learned Optimism

1990 Americans with Disabilities Act

1992 Learned Industriousness

1994 Betrayal Trauma

1995 The Hard Problem of Consciousness, *facing up to the Problem of Consciousness, Chalmers,* "It is undeniable that some organisms are subjects of experience. But the question of how it is that these systems are subjects of experience is perplexing. Why is it that when our cognitive systems engage in visual and auditory information-processing, we have visual or auditory experience: the quality of deep blue, the sensation of middle C? How can we explain why there is something it is like to entertain a mental image, or to experience an emotion? It is widely agreed that experience arises from a physical basis, but we have no good explanation of why and how it so arises. Why should physical processing give rise to a rich inner life at all? It seems objectively unreasonable that it should, and yet it does." In the same paper, he also wrote: "The really hard problem of consciousness is the problem of experience. When we think and perceive there is a whir of information processing, but there is also a subjective aspect."

- Other formulations of the "hard problem" include:
  - "How is it that some organisms are subjects of experience?"
  - "Why does awareness of sensory information exist at all?"
  - "Why do qualia exist?"
  - "Why aren't we philosophical zombies?"

1996 *Manufacturing false memories using bits of information*

1997 (A/52/92) UNESCO document on the culture of peace, identifies 8 aspects of a culture of war: 1. armies and armaments 2. authoritarian rule associated with military leadership 3. control of information through secrecy and propaganda 4. identification of an "enemy" 5. education of young men from the nobility to be warriors 6. male domination 7. wealth based on plunder and slavery 8. economy based on exploitation of people (slaves, serfs, etc.) and the environment

1998 40,000,000 Bits

1998 The Differentiation of Self Inventory

1998 Tobacco Master Settlement Agreement

- Relationship to; cognitive dissonance tobacco experiments, addiction, opiate and hospice lawsuit

1999 – Declaration, Resolution and Programme of Action for a Culture of Peace, translated into more than 50 languages and signed by over 74 million individuals

1999 Declaration on a Culture of Peace Recalling also the Constitution of the United Nations Educational, Scientific and Cultural Organization, which states that "since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed", Recognizing that peace not only is the absence of conflict, but also requires a positive, dynamic participatory process where dialogue is encouraged and conflicts are solved in a spirit of mutual understanding a nd cooperation, Expressing deep concern about the persistence and proliferation of violence and conflict in various parts of the world, Article 1 A culture of peace is a set of values, attitudes, traditions and modes of behaviour and ways of life based on: (a) Respect for life, ending of violence and promotion and practice of non-violence through education, dialogue and cooperation; (b) Full respect for the principles of sovereignty, territorial integrity and political independence of States and non-intervention in matters which are essentially within the domestic jurisdiction of any State, in accordance with the Charter o f the United Nations and international law; (c) Full respect for and promotion of all human rights and fundamental freedoms; (d) Commitment to peaceful settlement of conflicts; (e) Efforts to meet the developmental and environmental needs of present and future generations; (f) Respect for and promotion of the right to development; (g) Respect for and promotion of equal rights and opportuniti es for women and men; (h) Respect for and promotion of the right of everyone to freedom of expression, opinion and information; (i) Adherence to the principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding at all levels of society and among nations; and fostered by an enabling national and international environment conducive to peace. Article 3 The fuller development of a culture of peace is integrally linked to:(c) Promoting democracy, development and universal respect for and observance of all human rights and fundamental freedoms; (d) Enabling people at all levels to develop skills of dialogue, negotiation, consensus-building and peaceful resolution of differences; Eradicating poverty and illiteracy and reducing inequalities within and amon g nations; (g) Promoting sustainable economic and social development; (h) Eliminating all forms of discrimination against women through their empowerment and equal representation at all level s of decision-making; (i) Ensuring respect for and promotion and protection of the rights of children;(j) Ensuring free flow of information at all levels and enhancing access thereto; (k) Increasing transparency and accountability in governance; (l) Eliminating all forms of racism, racial discrimination, xenophobia (***.One who fears that which is unknown; one who fears people who are different from oneself, especially foreigners***"criminals") and related intolerance; (n) Realizing fully the right of all peoples, including those living under colonial or other forms of alien domi nation or foreign occupation, to self-determination enshrined in the Charter of the United Nations and embodied in the International Covenants on Human Rights,2 Article 4 Education at all levels is one of the principal means to build a culture of peace. In this context, human rights education is of particular importance. Article 5 Governments have an essential role in promoting and strengthening a culture of peace. Article 6 Civil society needs to be fully engaged in fuller development of a culture of peace. Article 7 The educative and informative role of the media contributes to the promotion of a culture of peace. Article 8 A key role in the promotion of a culture of peace belongs to parents, teachers, politicians, journalists, religious bodies and groups, intellectuals, those engaged in scientific, philosophical and creative and artistic activities, health and humanitarian workers, social workers, managers at various levels as well as to non-governmental organizations.

1999 Program of Action on a Culture of Peace 7. A culture of peace could be promoted through sharing of information among actors on their initiatives in this regard. 10. Actions to promote sustainable economic and social development: (a) Undertake comprehensive a ctions on the basis of appropriate strategies and agreed targets to eradicate poverty through national and international efforts, including through international cooperation; (b) Strengthen the national capacity for implementation of policies and programmes designed to reduce economic and social inequalities within nations through, inter alia, international cooperation; (d) Reinforce actions at all levels to implement national strategies for sustainable food security, including the development of actions to mobilize and optimize the allocation and utilization of resources from all sources, including through international cooperation, such as resources coming from debt relief; (i) Incorporate capacity-building in development strategies and projects to ensure environmental sustainability, including preservation and regenerati on of the natural resource base; (j) Remove obstacles to the realization of the right of peoples to self-determination, in particular of peoples living under colonial or other forms of alien domination or foreign occupation, which adversely affect their social and economic development. 13. Actions to foster democratic participation: (e) Combating of terrorism, organized crime, corruption as well as production, trafficking and consumption of illicit drugs and money laundering, as they undermine democracies and impede the fuller development of a culture of peace. 14. Actions to advance understanding, tolerance and solidarity: (c) Study further the local or indigenous practices and traditions of dispute settlement and promotion of tolerance with the objective of learning from them; (d) Support actions that foster understanding, tolerance and solidarity throughout society, in particular with vulnerable groups; 15. Actions to support participatory communication and the free flow of information and knowledge: (a) Support the important role of the media in the promotion of a culture of peace; (b) Ensure freedom of the press and freedom of information and communication; (c) Make effective use of the media for advocacy and dissemination of information on a culture of peace involving, as appropriate, the United Nations and relevant regional, national and local mechanisms; (d) **Promote mass communication** that **enables communities to express their needs** and participate in decision-making; (e) Take measures to address the issue of violence in the media, including new communication technologies, inter alia, the Internet; 16. Actions to promote international peace and security: (h) Refrain from military, political, economic or any other form of coercion, not in accordance with international law and the Charter, aimed against the political independence or territorial integrity of any State; (***Trump Ukraine…) (e) Take measures to eliminate illicit production and traffic of small arms and light weapons; (***article: risky business)

2002 Patent Nonuse and the Role of Public Interest as a Deterrent to Technology Suppression

2007 Declaration on the Rights of Indigenous People Affirming that indigenous peoples are equal to all other peoples, while recognizing the right of all peoples to be different, to consider themselves different, and to be respected as such,Affirming also that all peoples contribute to the diversity and richness of civilizations and cultures, which constitute the common heritage of hu-mankind, Affirming further that all doctrines, policies and practices based on or advocating superiority of peoples or individuals on the basis of national origin or racial, religious, ethnic or cultural differ-ences are racist, scientifically false, legally invalid, morally condemnable and socially unjust, Article 8 1. Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture. 2. States shall provide effective mechanisms for prevention of, and redress for:(a) Any action which has the aim or effect of **depriving them of their integrity as distinct peoples, or of their cultural values or ethnic identities**;(b) Any action which has **the aim or effect of dispossessing them of their lands, territories or resources**; (***lamprey, salmon, camas, drought, pollution etc) Article 10 Indigenous peoples shall not be forcibly removed from their lands or territories. No relocation shall take place without the free, prior and informed consent of the indigenous peoples concerned and after agreement on just and fair compensation and, where possible, with the option of return. Article 11 1. Indigenous peoples have the right to practise and revitalize their cultural traditions and cus-toms. This includes the right to maintain, **protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, de-signs, ceremonies, technologies and visual and performing arts and literature**. 2. States shall provide redress through effective mechanisms, which may include restitution, developed in conjunction with indigenous peoples, with respect to their cultural, intellectual, religious and spiritual property taken with-out their free, prior and informed consent or in violation of their laws, traditions and customs. Article 26 1. **Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired.**2. Indigenous peoples have the right **to own, use, develop and control** the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired.3. States shall give legal recognition and protection to these lands, territories and resources. Such recognition shall be conducted with due respect to the customs, traditions and land tenure systems of the indigenous peoples concerned. Article 28 1. Indigenous peoples have the right to redress, by means that can include restitution or, when this is not possible, just, fair and equitable compensation, for the lands, territories and re-sources which they have traditionally owned or otherwise occupied or used, and which have been confiscated, taken, occupied, used or damaged without their free, prior and in-formed consent. Article 29 1. **Indigenous peoples have the right to the conservation and protection of the environment and the productive capacity of their lands or territories and resources**. States shall establish and implement assistance programmes for indigenous peoples for such conservation and protection, without discrimination. Article 32 1. Indigenous peoples have the right to **determine and develop priorities and strategies for the development or use of their lands or territories and other resources**. 2. **States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources.** 3. States shall

P.A. Davis Ceremonial Change

provide effective mechanisms for just and fair redress for any such activities, and **appropriate measures shall be taken to mitigate adverse environment al, economic, social, cultural or spiritual impact.**

2008 *The History of the Culture of War*, Adams, updates the 8 aspects of a culture of war identified in the original UNESCO document on a culture of peace to 15 1. armies and armaments 2. neocolonialism 3. the internal culture of war and economies based on exploitation (capitalist exploitation of workers and of the environment, as well as exploitation and destruction of the environment) 4. means to deter worker revolts and political dissidents including internal use of military

power, prisons and executions 5. the military-industrial complex 6. the drugs-for arms trade 7. authoritarian rule associated with military leadership 8. control of information through secrecy and propaganda 9. identification of an "enemy" 10. education for a culture of war 11. male domination 12. religious institutions that support the government and military 13. artistic and literary glorification of military conquest 14. nationalism 15. racism, both institutional and attitudinal

2008 *The timing of the conscious intention to move*

2010 Universal Declaration on Rights of Mother Earth We, the peoples and nations of Earth: considering that we are all part of Mother Earth, an indivisible, living community of interrelated and interdependent beings with a common destiny; gratefully acknowledging that Mother Earth is the source of life, nourishment and learning and provides everything we need to live well; recognizing that the capitalist system and all forms of depredation, exploitation, abuse and contamination have caused great destruction, degradation and disruption of Mother Earth, putting life as we know it today at risk through phenomena such as climate change; convinced that in an interdependent living community it is not possible to recognize the rights of only human beings without causing an imbalance within Mother Earth; **affirming that to guarantee human rights it is necessary to recognize and defend the rights of Mother Earth and all beings in her** and that there are existing cultures, practices and laws that do so; **conscious of the urgency of taking decisive, collective action to transform structures and systems** that cause climate change and other threats to Mother Earth; proclaim this Universal Declaration of the Rights of Mother Earth, and call on the General Assembly of the United Nation to adopt it, as a common standard of achievement for all peoples and all nations of the world, and to the end that every individual and institution takes responsibility for promoting through teaching, education, and consciousness raising, respect for the rights recognized in this Declaration and ensure through prompt and progressive measures and mechanisms, national and international, their universal and effective recognition and observance among all peoples and States in the world. Article 1. Mother Earth (1) Mother Earth is a living being. (2) Mother Earth is a unique, indivisible, self-regulating community of interrelated beings that sustains, contains and reproduces all beings. (3) Each being is defined by its relationships as an integral part of Mother Earth. (4) The inherent rights of Mother Earth are inalienable in that they arise from the same source as existence. (5) Mother Earth and all beings are entitled to all the inherent rights recognized in this Declaration without distinction of any kind, such as may be made between organic and inorganic beings, species, origin, use to human beings, or any other status. (6) Just as human beings have human rights, all other beings also have rights which are specific to their species or kind and appropriate for their role and function within the communities within which they exist. (7) The rights of each being are limited by the rights of other beings and any conflict between their rights must be resolved in a way that maintains the integrity, balance and health of Mother Earth. Article 2. Inherent Rights of Mother Earth (1) Mother Earth and all beings of which she is composed have the following inherent rights: (a) the right to life and to exist; (b)the right to be respected; (c) the right to continue their vital cycles and processes free from human disruptions; (d)the right to maintain its identity and integrity as a distinct, self-regulating and interrelated being; (e) the right to water as a source of life; (f) the right to clean air; (g)the right to integral health; (h) the right to be free from contamination, pollution and toxic or radioactive waste; (i) the right to not have its genetic structure modified or disrupted in a manner that threatens it integrity or vital and healthy functioning; (j) the right to full and prompt restoration the violation of the rights recognized in this Declaration caused by human activities; (2) Each being has the right to a place and to play its role in Mother Earth for her harmonious functioning. (3) Every being has the right to wellbeing and to live free from torture or cruel treatment by human beings. Article 3. Obligations of human beings to Mother Earth (1) Every human being is responsible for respecting and living in harmony with Mother Earth. (2) Human beings, all States, and all public and private institutions must: (a) act in accordance with the rights and obligations recognized in this Declaration; (b)recognize and promote the full implementation and enforcement of the rights and obligations recognized in this Declaration; (c) promote and participate in learning, analysis, interpretation and communication about how to live in harmony with Mother Earth in accordance with this Declaration; (d) ensure that the pursuit of human wellbeing contributes to the wellbeing of Mother Earth, now and in the future; (e) establish and apply effective norms and laws for the defence, protection and conservation of the rights of Mother Earth; (f) respect, protect, conserve and where necessary, restore the integrity, of the vital ecological cycles, processes and balances of Mother Earth; (g) guarantee that the damages caused by human violations of the inherent rights recognized in this Declaration are rectified and that those responsible are held accountable for restoring the integrity and health of Mother Earth; (h) empower human beings and institutions to defend the rights of Mother Earth and of all beings; (i) establish precautionary and restrictive measures to prevent human activities from causing species extinction, the destruction of ecosystems or the disruption of ecological cycles; (j) guarantee peace and eliminate nuclear, chemical and biological weapons; (k) promote and support practices of respect for Mother Earth and all beings, in accordance with their own cultures, traditions and customs; (l) promote economic systems that are in harmony with Mother Earth and in accordance with the rights recognized in this Declaration. Article 4. Definitions (1) The term "being" includes ecosystems, natural communities, species and all other natural entities which exist as part of Mother Earth. (2) Nothing in this Declaration restricts the recognition of other inherent rights of all beings or specified beings.

2013 – Multinational Corporations' Economic and Human Rights Impacts on Developing Countries, Giuliani

2015 – University of Illinois released it's study on government corruption

2015 *Terror Management Theory,* "A basic psychological conflict results from having a self-preservation instinct whilst realizing that death is inevitable and to some extent unpredictable. This conflict produces terror, and the terror is then managed by embracing cultural values, or symbolic systems that act to provide life with enduring meaning and value."

2016 Conscious Business Declaration 1. We Are One with humanity and all of life. Business and, all institutions of the human community are integral parts of a single reality — interrelated, interconnected and interdependent. 2. In line with this reality, the purpose of Business is to increase economic prosperity while contributing to a healthy environment and improving human wellbeing. 3. Business must go beyond sustainability and the philosophy of "do no harm" to restoring the self-renewing integrity of the Earth. 4. Business must operate with economic, social, and ecological transparency. 5. Business must behave as a positive and proactive member of the local and global communities in which it operates. 6. Business that sees, honors, and celebrates the essential interconnected nature of all human beings and all life maximizes human potential and helps create a world that works for all. 7. When aligned with Oneness, Business is the most powerful engine on Earth for creating prosperity and flourishing for all.

2018 U.S. Department of Labor's List of Goods Produced by Child Labor or Forced Labor

Emancipation Proclamation
Civil Rights Acts

1350 CC – average brain size

add "cc timeline v200" (below)

10,000BC Walled City of Jericho and the Culture of War in the ancient Hebrew Bible

4000BC in Mesopotamia each Sumerian city-state was headed by a leader who was called lugal, 'big man', or ensi, 'prince-priest'. He was appointed by the god to rule the city and was supposed to live in his temple. Texts describe royalty as power coming from the gods, a tradition passed on to the Semites as it crops up again in Babylon and Assyria, where the kings' names had similar meanings. They derived their power from their enthronement and coronation. An extensive vocabulary referring to divine light and divine splendour was used to describe their attributes. Since the king

was responsible for building temples, organizing offerings to the gods, worship, sacrifices and feasts, functionaries gradually replace him and various duties were delegated to priests."

3000BC "From the beginning of the third millennium BC we find the same form of government from India to the Atlantic both among nomadic peoples and ethnic groups settled in one place: they had at their head a leader who was acknowledged to have divine powers. Historians call this sacral kingship …"

3000BC the Narmer Palette, in which the king is shown holding a mace and striking an enemy whom he holds by the hair. Also shown are stylized figures of enemies decapitated with their heads put between their legs.

3000-1780BC papyrus from ancient Egypt, these include accounts of victorious military expeditions, and they seem intended to glorify the generals and pharaohs involved.

2900BC The Stela of vultures is a bas-relief of the victory of the ruler of Lagash in the twenty-ninth century BC

2685BC "Standard of UR", shows elaborate scenes on its two sides, one of peace (a banquet scene) and one of war, including four-wheeled chariots trampling; spearmen in armor, soldiers carrying axes, and prisoners of war being presented to the king.

2254-2218BC the "victory stela" of Narma Sin (2254-2218 BC), shows the king standing upon his vanquished enemies.

2200 & 1100BC (sixth and twentieth dynasty) insurrection of the masses, "both had their origin in the failure of the ruling classes to permit the masses to have sufficient food and both were accompanied by disorder, murder, and robbery" Moret and Turner

1754BC The Code of Hammurabi

1600BC "The Shang dynasty ruled a slave-owning state. As the largest slave owner, the Shang king was always launching wars upon other tribes in order to seize as many captives as possible. Being their owners' tools and property, slaves had to engage in all sorts of productive and domestic work and, moreover, they were often given away as awards and gifts, and even sacrificed as human victims to be buried with their dead owner or offered to gods and spirits in religious ceremonies. In the royal burial area of the Yin ruins, numerous sacrificial pits arranged regularly have been uncovered, each containing about a dozen headless skeletons, the remains of human victims in successive memorial ceremonies to the departed Shang kings. According to statistical data, the Yin ruins have yielded human victims totaling over 2,300 … such large-scale slaughter reflects the slave-owning nature of Shang society.

1400BC Rigveda composed orally, "The despicable enemies who dare deny Indra's supremacy are referred to as dasa or dasyu. They have a black complexion, flat noses and they are indifferent to the gods. They do not perform the Aryan sacrifices and probably worship the phallus. But they are wealthy with great stores of gold and live in fortified strongholds." According to other verses slavery was practiced

1340BC The treasures of Tutankhamun, include remarkable painted scenes that glorify the king as warrior and hunter. On one side of a painted chest the king is shown on his horse-drawn chariot, much larger than any other figure, shooting arrows at enemies who litter the ground in disorder. On the other side a similar design shows the king shooting at wild animals that are wounded and dying.

1304-1237BC One of the battles during the reign of the pharaoh Ramses is recorded in scenes on temples erected at the time as well as in several papyrus manuscripts, the manuscripts describe not only details of the military campaign, but also the importance of spies, military reconnaissance and a peace treaty at the end

1237-1226BC The victory stela of Merenptah made commemorate his victory over the Libyan and ProtoHellenic invaders, whom they called the 'sea people'. On the same stela is also commemorated the Egyptian invasion and destruction of Israel, including the lines, 'Israel is laid waste, its seed exists no more'. "

1027-771BC the Western Zhou Dynasty "… At the bottom of society were slaves who had lost their personal liberty." … "Some new religious ideas, for instance, the concept of the Supreme God (Shang-Ti), came into existence. The Supreme God was believed to be the sovereign dominating all other gods, and it was he who granted the 'mandate of the heaven' to the kings and entrusted them with the power of ruling the world. Such use of religious ideas for maintaining the dynasty's domination was a new development." … Important manuscripts have been preserved from the Western Zhou Dynasty, including the I Jing (divination manual), the Shi Jing (Book of Odes) and the Shu Jing (Book of Documents). The latter includes many documents relating to warfare, such as "the speech at the battle of Gan," "The punitive expedition of Yin", "the successful completion of the war on Shang",

900BC "In Mesopotamia… In another bas-relief in the palace of Nimrud, Ashurnasirpal (ninth century BC) is shown laying siege to a city. Two centuries later, and using the same technique Ashurbanipal appears in a hunting scene at his palace in Ninevah."

668-627BC Ashurbanipal extensive library, over 20,000 cuneiform tablets, "The art of master Adapa I learned - the hidden treasure of all scribal knowledge … I mounted my horse … I held the bow. I shot the arrow, the sign of my valour. I threw unwieldy azmaru-spears like arrows. Holding the reins like a driver I made the wheels go round. I learned to handle the aritu and heavy kababu shields like a fully-equipped bowman."

515BC The Behistun Inscription (c. 515 BC) detailing the rise of Darius I to the Persian throne, can be seen as an early example of propaganda.

551-479BC (Confucius)

544-496 Sun Tzu, The Art of War, "The art of war is of vital importance to the State. It is a matter of life and death, a road either to safety or to ruin. Hence it is a subject of inquiry which can on no account be neglected. The art of war, then, is governed by five constant factors, to be taken into account in one's deliberations, when seeking to determine the conditions obtaining in the field. These are: (1) The Moral Law; (2) Heaven; (3) Earth; (4) The Commander; (5) Method and discipline… The Moral Law causes the people to be in complete accord with their ruler, so that they will follow him regardless of their lives, undismayed by any danger… Heaven signifies night and day, cold and heat, times and seasons… Earth comprises distances, great and small; danger and security; open ground and narrow passes; the chances of life and death… The Commander stands for the virtues of wisdom, sincerely, benevolence, courage and strictness… By method and discipline are to be understood the marshaling of the army in its proper subdivisions, the graduations of rank among the officers, the maintenance of roads by which supplies may reach the army, and the control of military expenditure." "All warfare is based on deception… Hence, when able to attack, we must seem unable; when using our forces, we must seem inactive; when we are near, we must make the enemy believe we are far away; when far away, we must make him believe we are near… Hold out baits to entice the enemy. Feign disorder, and crush him… If he is secure at all points, be prepared for him. If he is in superior strength, evade him… If your opponent is of choleric temper, seek to irritate him. Pretend to be weak, that he may grow arrogant… If he is taking his ease, give him no rest. If his forces are united, separate them… Attack him where he is unprepared, appear where you are not expected… These military devices, leading to victory, must not be divulged beforehand."

539BC The Cyrus Cylinder

450BC The Gortyn Laws that have been preserved as stone inscriptions in Crete make reference to rights of marriage and property: "XI. If a slave going to a free woman shall wed her, the children shall be free; but if the free woman to a slave, the children shall be slaves; and if from the same mother free and slave children be born, if the mother die and there be property, the free children shall have it; otherwise her free relatives shall succeed to it."

800-400BC The Axial Age, The relation of religions to the state is very contradictory when seen in historical perspective. While state religions were being used to support the state's culture of war, other religions arose in opposition to the state's culture of war. Their prophets spoke of non-violence and brotherhood instead of violence and enemy images, and they gave rise to the great religions of later history. In the period around 800-400 BC, called the "Axial Age" by the philosopher Karl Jaspers (1953), Confucius taught in China, the Siddhartha Gautama (Buddha) taught in India, Zoroastrianism arose in Persia and Jainism in India, the Upanishads were written in India, Elijah, Isaiah and Jeremiah prophesied in Israel, foreshadowing the life and teachings of Jesus and Mohammad at a later time

460-370BC Hippocratic Corpus

450BC – The Twelve Tables

350-283BC The Arthashastra written by Chanakya (c. 350 283 BC), a professor of political science at Takshashila University and a prime minister of the Maurya Empire, discusses propaganda in detail, such as how to spread propaganda and how to apply it in warfare. His student Chandragupta Maurya (c. 340 - 293 BC), founder of the Maurya Empire, employed these methods during his rise to power.

300BC Stoicism

268-232BC Edicts of Ashoka, The emperor Ashoka renounced his earlier military exploits and adopted the non-violence of the Buddhist religion for his kingdom.

200BC A quarter of a million slaves rose in revolt in Sicily, they were starved into submission and thousands of them were crucified

73BC Spartacus led slave revolt in Italy, 6,000 of his followers were crucified along the Appian Way

40BC Organon, arrangement of the works of Aristotle made by andronicus of Rhodes

59BC – 17AD The writings of Romans such as Livy (c. 59 BC 17 AD) are considered masterpieces of pro Roman propaganda."

61AD Nero's urban prefect was murdered by one of his slaves, every slave - the entire household of 400 slaves - under the same roof at the time of such a murder was to be put to death as a deterrent

129-200AD – Galen, On the Temperaments

300-500AD Samaritan Decalogues; "Oldest-known carving of [The Ten Commandments] the moral code shared by Judaism, Christianity and Islam alike": 1. Thou shalt have no other gods 2. Thou shalt not make unto thee any graven image 3. Thou shalt not take the name of the Lord god in vein 4. Remember the Sabbath day to keep it holy 5. Honor thy father and thy mother 6. **Thou shalt not kill** 7. Thou shalt not commit adultery 8. Thou shalt not steal 9. Thou shalt not bear false witness against thy neighbor 10. Thou shalt not covet thy neighbors house, wife, slaves, animals or anything else

300AD the following excerpt from a poem by Fu Xuan in the Third Century BC: "How sad it is to be a woman! Nothing on earth is held so cheap. Boys stand leaning at the door Like Gods fallen out of Heaven. Their hearts brave the Four Oceans, The wind and dust of a thousand miles. No one is glad when a girl is born: By her the family sets no store. Then she grows up, she hides in her room Afraid to look a man in the face. No one cries when she leaves her home-Sudden as clouds when the rain stops. She bows her head and composes her face, Her teeth are pressed on her red lips: She bows and kneels countless times. She must humble herself even to the servants."

500AD Mazdakian revolt, Iranian peasants rose against the priests and noblies, seizing land and cattle and transforming their villages into communistic communities

The Babylonian Talmud (500 AD) notes the human tendency toward projection and warns against it: "Do not taunt your neighbour with the bleach you yourself drank."[7]

622 The Constitution of Medina

1215 The Magna Carta, (29) No freeman is to be taken or imprisoned or disseised of his free tenement or of his liberties or free customs, or outlawed or exiled or in any way ruined, nor will we go against such a man or send against him save by lawful judgement of his peers or by the law of the land. To no-one will we sell or deny of delay right or justice. (*Establishing the Right to Due Process)

1240-1305 The Zohar

1543 On the Revolutions of the Heavenly Spheres

1620 The New Organon: or True Directions Concerning the Interpretation of Nature

1632 Dialogue Concerning the Two Chief World Systems

1637 Discourse on the Method of Rightly Conducting One's Reason and Seeking Truth in Science, "•Good sense is the best shared-out thing in the world; for everyone thinks he has such a good supply of it that he doesn't want more, even if he is extremely hard to please about other things. Since it's not likely that everyone is mistaken about this, it is evidence that the •power of judging well and of telling the true from the false—which is what we properly call •'good sense' or •'reason'—is naturally equal in all men; thus it is also evidence that our opinions differ not because some of us are more reasonable than others, but solely because we take our thoughts along different paths and don't attend to the same things."

1644 Principles of Philosophy

1687 Mathematical Principles of Natural Philosophy, Principia, Newton's Laws of Motion and Universal Gravitation, "First law: In an inertial frame of reference, an object either remains at rest or continues to move at a constant velocity, unless acted upon by a force. Second law: In an inertial reference frame, the vector sum of the forces F on an object is equal to the mass m of that object multiplied by the acceleration a of the object: F = ma. Third law: When one body exerts a force on a second body, the second body simultaneously exerts a force equal in magnitude and opposite in direction on the first body."

1748 The Spirit of the Laws, Separation of Powers, civil liberties, and the end of slavery

1754 Discourse on the Origin and Basis of Inequality Among Men, Private Property as the original source and basis of all inequality

1760-1820/1840 Industrial Revolution

1762 The Social Contract, "Let us then admit that force does not create right, and that we are obliged to obey only legitimate powers"

1776 Declaration of Independence, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.--That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, --That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security."

1781 (discover in 'google docs' compilation)

1789 Constitution of the United States of America, "We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide forthe common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, THE Conventions of a number of the States having at the time of their adopting the Constitution, expressed a desire, in orderto prevent misconstruction or abuse of its powers, that further declaratory and restrictive clauses should be added: AMENDMENT I Congress shall make no law respecting an establishment ofreligion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; orthe right of the people peaceably to assemble, and to petition the Government for a redress of grievances. AMENDMENT II A wellregulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed. AMENDMENT III No Soldier shall, in time of peace be quartered in any house, without the consent of the Owner, norin time of war, but in a manner to be prescribed by law. AMENDMENT IV The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no Warrants shall issue, but upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and the persons orthings to be seized. AMENDMENT V No person shall be held to answerfor a capital, or otherwise infamous crime, unless on a presentment orin dictment of a Grand Jury, except in cases arising in the land or naval forces, orin the Militia, when in actual service in time of War or public danger; nor shall any person be subject forthe same offence to be twice put in jeopardy of life orlimb; nor shall be compelled in any criminal case to be a witness against himself, nor be

deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation. AMENDMENT VI In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the Assistance of Counsel for his defence. AMENDMENT VIII Excessive bail shall not be required, nor excessive fines be imposed, nor cruel and unusual punishments inflicted. AMENDMENT XIII SECTION 1 Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction. (***Denounced by Declaration universal human rights)"

1789 Discovery of Oxygen

1800-1850 Romanticism

1807 Phenomenology of Spirit, Hegel, Master Slave Dialectic (include thesis, antithesis, synthesis?)

1844/1845 Condition of the Working Class in England, "an industrial revolution, a revolution which at the same time changed the whole of civil society",

1848 Declaration of Sentiments and Resolutions, "We hold these truths to be self-evident: that all men and women are created equal…The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her."

1848 The Communist Manifesto, Marx and Engels, "The proletariat inevitably will become conscious of their own potential…"

1867, Capital. Critique of Political Economy, Marx "commodity fetishism": is the perception of the social relationships involved in production, not as relationships among people, but as economic relationships among the money and commodity exchanged in market trade. As such, commodity fetishism transforms the subjective, abstract aspects of economic value into objective, real things that people believe have intrinsic value.

1876, Socialism: Utopian and Scientific

1887, on the genealogy of morality, Nietzsche master slave morality

1893 "Collective Consciousness"

1897 "Anomie"

1901 Classical Conditioning

1902/1938 Operant Conditioning

1916 "Collective Unconscious"

1912/1920 Death Drive, Death Anxiety/Thanatophobia

1917 A Theology for the Social Gospel, "Instead of being an aid in the development of the social gospel systematic theology had been a real clog. When a minister speaks to his people about child labor or the exploitation of the lowly by the strong; when he insists on adequate food, education, recreation; and a really human opportunity for all, there is response. People are moved by plain human feeling and by the instinctive conviction which they have learned from Jesus Christ. But at once there are doubting and dissenting voices. We are told that the environment has no saving power; regeneration is what men need; we can not have a regenerate society without regenerate individuals; we do not live for this world but for the life to come; it is not the function of the church to deal with economic questions; any effort to change the social order before the coming of the Lord is foredoomed to failure. These objections all issue from the theological consciousness issued by traditional church teaching. These half-truths are the proper product of a halfway system of theology in which there is no room for social redemption. Thus the church is halting between two voices that call it. On the one side is the voice of the living Christ among living men today; on the other side is the voice of past ages embodied in theology. Who will say that the authority of this voice has never confused or Christian judgement and paralyzed our determination to establish God's kingdom on Earth?"

1923, History of Class Consciousness, "commodity fetishism, which Lukacs completed with his concept of reification: alienation is what follows the workers estrangement to the world following the new life acquired by the product of his work"(reflecting the conclusion of the master slave dialectic by hegel) a

1933 Business Plot

1934 Communications Act "For the purpose of regulating interstate and foreign commerce in communication by wire and radio so as to make available, so far as possible, to all the people of the United States a rapid, efficient, nationwide, and worldwide wire and radio communication service with adequate facilities at reasonable charges, for the purpose of the national defense, and for the purpose of securing a more effective execution of this policy by centralizing authority theretofore granted by law to several agencies and by granting additional authority with respect to interstate and foreign commerce in wire and radio communication, there is hereby created a commission to be known as the 'Federal Communications Commission', which shall be constituted as hereinafter provided, and which shall execute and enforce the provisions of this Act."

1935 – Roerich Pact The most important idea of the Roerich Pact is the legal recognition that the defense of cultural objects is more important than the use or destruction of that culture for military purposes, and the protection of culture always has precedence over any military necessity.

1936 Defense Mechanisms

1938 Operant Conditioning Chamber

1941 Atlantic Charter, "First, their countries seek no aggrandizement, territorial or other; Second, they desire to see no territorial changes that do not accord with the freely expressed wishes of the peoples concerned; Third, they respect the right of all peoples to choose the form of government under which they will live; and they wish to see sovereign rights and self-government restored to those who have been forcibly deprived of them; Fifth, they desire to bring about the fullest collaboration between all nations in the economic field with the object of securing, for all, improved labor standards, economic advancement and social security; Sixth, after the final destruction of Nazi tyranny, they hope to see established a peace which will afford to all nations the means of dwelling in safety within their own boundaries, and which will afford assurance that all the men in all the lands may live out their lives in freedom from fear and want; Seventh, such a peace should enable all men to traverse the high seas and oceans without hindrance; Eighth, they believe that all of the nations of the world, for realistic as well as spiritual reasons must come to the abandonment of the use of force."

1943 A theory of Human Motivation (Maslow's Hierarchy of Needs)

1945 Charter of The United Nations, "WE THE PEOPLES OF THE UNITED NATIONS DETERMINED to save succeeding generations from the scourge of war, which twice in our life-time has brought untold sorrow to mankind, and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and to promote social progress and better standards of life in larger freedom, AND FOR THESE ENDS to practice tolerance and live together in peace with one another as good neighbors, and to unite our strength to maintain international peace and security, and to ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and to employ international machinery for the promotion of the economic and social advancement of all peoples, Article 1 the purposes of the United Nations are 1. to take effective collective measures for the prevention and removal of threats to the peace, 2. To develop friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples, 3. To achieve international cooperation in solving international problems of an economic, social, cultural, or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all with-out distinction as to race, sex, language, or religion; 4. To be a center for harmonizing the actions of nations in the attainment of these common ends. Article 2 The Organization and its Members, in pursuit of the Purposes stated in Article 1, shall act in accordance with the following Principles. 1. The Organization is based on the principle of the sovereign equality of all its Members. 2. All

Members, in order to ensure to all of them the rights and benefits resulting from membership, shall fulfil in good faith the obligations assumed by them in accordance with the present Charter. 3. All Members shall settle their international disputes by peaceful means in such a manner that international peace and security, and justice, are not endangered. 4. All Members shall refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any state CHAPTER VI PACIFIC SETTLEMENT OF DISPUTES Article 33 1. The parties to any dispute, the continuance of which is likely to endanger the maintenance of international peace and security, shall, first of all, seek a solution by negotiation, enquiry, mediation, conciliation, arbitration, judicial settlement, re-sort to regional agencies or arrangements, or other peaceful means of their own choice. 2. The Security Council shall, when it deems necessary, call upon the parties to settle their dispute by such means. CHAPTER VII ACTION WITH RESPECT TO THREATS TO THE PEACE, BREACHES OF THE PEACE, AND ACTS OF AGGRESSION Article 39 The Security Council shall determine the existence of any threat to the peace, breach of the peace, or act of aggression and shall make recommendations, or decide what measures shall be taken in accordance with Articles 41 and 42, to maintain or restore international peace and security."

1945 Constitution of the United Nations Educational, Scientific and Cultural Organization, "The Governments of the States Parties to this Constitution on behalf of their peoples declare: That since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed; That ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war; That the great and terrible war which has now ended was a war made possible by the denial of the democratic principles of the dignity, equality and mutual respect of men, and by the propagation, in their place, through ignorance and prejudice, of the doctrine of the inequality of men and races; That the wide diffusion of culture, and the education of humanity for justice and liberty and peace are indispensable to the dignity of man and constitute a sacred duty which all the nations must fulfil in a spirit of mutual assistance and concern; That a peace based exclusively upon the political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting and sincere support of the peoples of the world, and that the peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind. For these reasons, the States Parties to this Constitution, believing in full and equal opportunities for education for all, in the unrestricted pursuit of objective truth, and in the free exchange of ideas and knowledge, are agreed and determined to develop and to increase the means of communication between their peoples and to employ these means for the purposes of mutual understanding and a truer and more perfect knowledge of each other's lives. Article I Purposes and functions 1. The purpose of the Organization is to contribute to peace and security by promoting collaboration among the nations through education, science and culture in order to further universal respect for justice, for the rule of law and for the human rights and fundamental freedoms which are affirmed for the peoples of the world, without distinction of race, sex, language or religion, by the Charter of the United Nations. 2. To realize this purpose the Organization will: (a) Collaborate in the work of advancing the mutual knowledge and understanding of peoples, through all means of mass communication and to that end recommend such international agreements as may be necessary to promote the free flow of ideas by word and image; (b) Give fresh impulse to popular education and to the spread of culture: By collaborating with Members, at their request, in the development of educational activities; By instituting collaboration among the nations to advance the ideal of equality of educational opportunity without regard to race, sex or any distinctions, economic or social; By suggesting educational methods best suited to prepare the children of the world for the responsibilities of freedom; (c) Maintain, increase and diffuse knowledge: By assuring the conservation and protection of the world's inheritance of books, works of art and monuments of history and science, and recommending to the nations concerned the necessary international conventions;"

1946 Man's Search for Meaning, "Freedom, however, is not the last word. Freedom is only part of the story and half of the truth. Freedom is but the negative aspect of the whole phenomenon whose positive aspect is responsibleness. In fact, freedom is in danger of degenerating into mere arbitrariness unless it is lived in terms of responsibleness. That is why I recommend that the Statue of Liberty on the East Coast be supplemented by a Statue of Responsibility on the West Coast" Frankl identifies three psychological reactions experienced by all inmates to one degree or another: (1) shock during the initial admission phase to the camp, (2) apathy after becoming accustomed to camp existence, in which the inmate values only that which helps himself and his friends survive, and (3) (a) reactions of depersonalization, (b) moral deformity, (c) bitterness, and disillusionment if he survives and is liberated. As time passed, however, the prisoner's experience in a concentration camp finally became nothing but a remembered nightmare. ***Grief and belief formation; Cognitive dissonance; The creative minds fantastic/fantasy solution to each waking problem

1947 Gandhi, India of My Dreams "the unfinished revolution, "he described a highly decentralized government of limited peers, "where every village will be a republic or panchayat having full powers." He described a self-sufficient society that could maintain it's moral priorities and provide a rich enough political and economic life to resist penetration by malignant outside forces. "It follows therefore, that every village has to be self-sustained and capable of managing it's affairs even to the extent of defending itself against the whole world. It will be trained and prepared to perish in the attempt to defend itself against any onslaught from without. This ultimately it is the individual who is the unit.", "In this structure composed of innumerable villages there will be ever widening, never ascending circles. Life will not be a pyramid with the apex sustained by the bottom. But it will be the individual always ready to perish for the village, the letter ready to perish for the village, sharing the majesty of the oceanic circle of which they are integral units."

1948 Declaration of Universal Human Rights, "Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms, Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realisation of this pledge every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, Article I All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. Article 4 No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms. Article 5 No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment. Article 16 3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State. Article 22 Everyone, as a member of society, has the right to social security and is entitled to realisation ... for his dignity and the free development of his personality. Article 23 1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment. 2. Everyone, without any discrimination, has the right to equal pay for equal work. Article 25 1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control. 2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection. Article 26 1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit. 2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. Article 27 1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits. Article 29 1. Everyone has duties to the community in which alone the free and full development of his personality is possible"

1950/1955 Berlyne Demonstrated that rats were quick to explore novel spaces, "rats will incur pain, and hungry monkeys will pass up food, to get the opportunity to explore a new area of their enclosure"

1950 Suppression of Communism Act The Act defined communism as any scheme aimed at achieving change--whether economic, social,

political, or industrial--"by the promotion of disturbance or disorder" or any act encouraging "feelings of hostility between the European and the non-European races...calculated to further [disorder]". The government could deem any person to be a communist if it found that person's aims to be aligned with these aims. After a nominal two-week appeal period, the person's status as a communist became an unreviewable matter of fact, and subjected the person to being barred from public participation, restricted in movement, or imprisoned.[2][3] The Act was frequently used to silence critics of racial segregation and apartheid.

1950 Declaration of Conscience the basic principles of "Americanism" were: The right to criticize; The right to hold unpopular beliefs; The right to protest; The right of independent thought

1951 The Invention Secrecy Act is a body of United States federal law designed to prevent disclosure of new inventions and technologies that, in the opinion of selected federal agencies, present a possible threat to the national security of the United States. The U.S. government has long sought to control the release of new technologies that might threaten the national defense and economic stability of the country.

Harvard Law Patent Nonuse Review, Chomsky MNC Suppression of Democracy, moral imperative article

1955 Conformity, Solomon Asch

1955/1956 Our Capacity for Processing Information .it.

1957 A Theory of Cognitive Dissonance

1957 Transactional Analysis

1957 Schedules of Reinforcement

1958 The Capitalist Manifesto Democracy requires an economic system which supports the political ideals of liberty and equality for all. Men cannot exercise freedom in the political sphere when they are deprived of it in the economic sphere. John Adams and Alexander Hamilton observed that a man who is dependent for his subsistence on the arbitrary will of another man is not economically free and so should not be admitted to citizenship because he cannot use the political liberty which belongs to that status. (1) economic liberty, i.e., the abolition of all economic slavery, servitude, or dependence; and (2) economic equality, i.e., the enjoyment by all men of the same economic status and, therewith, of the same opportunities to live well. Two main reasons against communism: 1. "Dependent for their subsistence on the arbitrary will of the state" relying on bureaucrats is just as unfree as private owners, 2. "Equal liability of all to labor" impedes rather than promotes economic freedom. My analysis: capitalists do not trust the state and Communists do not trust private owners The solution is to understand both of these concerns as being one in the same.

1959 Applications of Information Theory to Psychology .it.

1959, The Evolution of Culture, Leslie White "Originally, i.e., with the advent of civil society, the church and the state were one, as Herbert Spencer astutely observed many years ago [1896]… "…In ancient Peru, the head of the state and the head of the church were brothers, or uncle and nephew; and the former was a god, or descended from the sun god. In Egypt, the pharaoh was for ages god, priest, and king, at least in theory. In practice, the pharaoh had of necessity to delegate the worship of the gods to priests, who acquired thereby so much autonomy as virtually to constitute a church structurally distinct from the state."… In the early urban cultures of Mesopotamia, "priestly and secular functions no doubt rested in one and the same person." [Jastrow, 1915] In ancient Sumer, "church and state were so bound together that those exercising authority formed a theocracy, functioning on the one hand religiously and on the other secularly." (Turner 1941] The kings of Assyria were priests originally, and they "retain their priestly functions through all periods of the kingdom." [Jastrow, 1915] "Church and State are one in India." [Hocart, 1950]. In Greece during the Iron Age the king was also a priest. Many pagan ruling families of Scandinavia reckoned their descent from Nordic deities, even as the modern Japanese trace their Emperor to divine ancestry. Caesar was Pontifex maximus as well as emperor in imperial Rome; Augustus likewise served as the head of the state religion."… "The military force of the state was not enough to cope with the chronic and ever-recurring threat of insurrection, civil war, and anarchy; the resources of the church must be employed to this end also. So it was that the priests taught the masses, and validated these teachings with the wonders and mysteries of religion, that they should accept, and even defend the established order. For the Egyptians, the universe was a moral order established by the sun god, Re, and their social ideal involved "a full acceptance of class status, the inferiority of labor, and poverty as the ordinary condition of common men; these, indeed, were aspects of the divine moral order." [Turner, 1941]. Buddhism taught men and women to be content with their lot and station in life. The teaching of Confusius "devoted its whole attention to making people recognize their betters with distinction," according to Ku Chieh-kang, "and that is certainly a most advantageous theory to an autocratic despot." More recently, the Roman Catholic Church has recognized the utility and function of religion as means of preventing insurrection by "subduing the souls of men:" (Excerpted from History of a Culture of War, Adams)

1960 Sharon Statement 1. Individual freedom and the right of governing originate with God, 2. Political freedom is impossible without economic freedom, 3. Limited government and strict interpretation of the Constitution, 4. The free market system is preferable over all others, 5. Communism must be defeated, not contained

1961 Shock Experiment, Milgram

1961 Farewell Address to the Nation, Dwight D Eisenhower, “A vital element in keeping the peace is our military establishment. Our arms must be mighty, ready for instant action, so that no potential aggressor may be tempted to risk his own destruction... This conjunction of an immense military establishment and a large arms industry is new in the American experience. The total influence—economic, political, even spiritual—is felt in every city, every statehouse, every office of the federal government. We recognize the imperative need for this development. Yet we must not fail to comprehend its grave implications. Our toil, resources and livelihood are all involved; so is the very structure of our society. In the councils of government, we must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military–industrial complex. The potential for the disastrous rise of misplaced power exists and will persist. We must never let the weight of this combination endanger our liberties or democratic processes. We should take nothing for granted. Only an alert and knowledgeable citizenry can compel the proper meshing of the huge industrial and military machinery of defense with our peaceful methods and goals so that security and liberty may prosper together.

1962 Port Huron Statement The awe inspired by the pervasiveness of racism in American life is only matched by the marvel of its historical span in American traditions. The national heritage of racial discrimination via slavery has been a part of America since Christopher Columbus's advent on the new continent. As such, racism not only antedates the Republic and the thirteen Colonies, but even the use of the English language in this hemisphere.", "Our work is guided by the sense that we may be the last generation in the experiment with living. But we are a minority—the vast majority of our people regard the temporary equilibriums of our society and world as eternally-functional parts.", "We regard men as infinitely precious and possessed of unfulfilled capacities for reason, freedom, and love.", "The decline of utopia and hope is in fact one of the defining features of social life today. The reasons are various: the dreams of the older left were perverted by Stalinism and never recreated...the horrors of the twentieth century, symbolized in the gas-ovens and concentration camps and atom bombs, have blasted hopefulness. To be idealistic is to be considered apocalyptic, deluded.", "The apathy here is, first subjective—the felt powerlessness of ordinary people, the resignation before the enormity of events. But subjective apathy is encouraged by the objective American situation—the actual structural separation of people from power, from relevant knowledge, from pinnacles of decision making...The American political system is not the democratic model of which its glorifiers speak. In actuality it frustrates democracy by confusing the individual citizen, paralyzing policy discussion, and consolidating the irresponsible power of military and business interests."

1963 I have a Dream “…I say to you today, my friends, though, even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up, live out the true meaning of its creed: ""We hold these truths to be self-evident, that all men are created equal…"

1965 Harlow’s Monkeys

1967 Learned Helplessness/Depression, Seligman

1968 Bystander Effect

1968 How Discrimination Feels, Blue Eye, Brown Eye Exercise, Jean Elliott

1971 Stanford Prison Experiment

1973 Being Sane in Insane Places

1973 Becker “Denial of Death”

1976 The Origin of Consciousness in the Breakdown of the Bicameral Mind, Jaynes defines consciousness – in the tradition of Locke and Descartes – as “that which is introspectable”

1981 Rat Park Experiment

1982 Judgement under uncertainty, Heuristics

1985 Neuroscience of Free Will Libet

1986 20,000,000 Bits vs. 40 Bits .it.

1986 Seville Statement - IT IS SCIENTIFICALLY INCORRECT to say that we have inherited a tendency to make war from our animal ancestors. Although fighting occurs widely throughout animal species, only a few cases of destructive intra-species fighting between organized groups have ever been reported among naturally living species, and none of these involve the use of tools designed to be weapons. Normal predatory feeding upon other species cannot be equated with intra-species violence. Warfare is a peculiarly human phenomenon and does not occur in other animals. IT IS SCIENTIFICALLY INCORRECT to say that war or any other violent behaviour is genetically programmed into our human nature. While genes are involved at all levels of nervous system function, they provide a developmental potential that can be actualized only in conjunction with the ecological and social environment. While individuals vary in their predispositions to be affected by their experience, it is the interaction between their genetic endowment and conditions of nurturance that determines their personalities. Except for rare pathologies, the genes do not produce individuals necessarily predisposed to violence. IT IS SCIENTIFICALLY INCORRECT to say that in the course of human evolution there has been a selection for aggressive behaviour more than for other kinds of behaviour. In all well-studied species, status within the group is achieved by the ability to co-operate and to fulfill social functions relevant to the structure of that group. 'Dominance' involves social bindings and affiliations; it is not simply a matter of the possession and use of superior physical power, although it does involve aggressive behaviours. Where genetic selection for aggressive behaviour has been artificially instituted in animals, it has rapidly succeeded in producing hyper-aggressive individuals; this indicates that aggression was not maximally selected under natural conditions. When such experimentally-created hyper-aggressive animals are present in a social group, they either disrupt its social structure or are driven out. Violence is neither in our evolutionary legacy nor in our genes. IT IS SCIENTIFICALLY INCORRECT to say that humans have a 'violent brain'. While we do have the neural apparatus to act violently, it is not automatically activated by internal or external stimuli. Like higher primates and unlike other animals, our higher neural processes filter such stimuli before they can be acted upon. How we act is shaped by how we have been conditioned and socialized. There is nothing in our neurophysiology that compels us to react violently. IT IS SCIENTIFICALLY INCORRECT to say that war is caused by 'instinct' or any single motivation. The emergence of modern warfare has been a journey from the primacy of emotional and motivational factors, sometimes called 'instincts', to the primacy of cognitive factors. Modern war involves institutional use of personal characteristics such as obedience, suggestibility, and idealism, social skills such as language, and rational considerations such as cost-calculation, planning, and information processing. The technology of modern war has exaggerated traits associated with violence both in the training of actual combatants and in the preparation of support for war in the general population. As a result of this exaggeration, such traits are often mistaken to be the causes rather than the consequences of the process. We conclude that biology does not condemn humanity to war, and that humanity can be freed from the bondage of biological pessimism and empowered with confidence to undertake the transformative tasks needed in this International Year of Peace and in the years to come. Although these tasks are mainly institutional and collective, they also rest upon the consciousness of individual participants for whom pessimism and optimism are crucial factors (*affirmation? Or just power of belief/dialectic). Just as 'wars begin in the minds of men', peace also begins in our minds. The same species who invented war is capable of inventing peace. The responsibility lies with each of us.

1987 The Myth that War is Intrinsic to Human Nature Discourages Peace Activists

1989 Convention on Rights of Children Recalling that, in the Universal Declaration of Human Rights, the United Nations has proclaimed that childhood is entitled to special care and assistance, Convinced that the family, as the fundamental group of society and the natural environment for the growth and well-being of all its members and particularly children, should be afforded the necessary protection and assistance so that it can fully assume its responsibilities within the community, Recognizing that the child, for the full and harmonious development of his or her personality, should grow up in a family environment, in an atmosphere of happiness, love and understanding, Bearing in mind that, as indicated in the Declaration of the Rights of the Child, "the child, by reason of his physical and mental immaturity, needs special safeguards and care, including appropriate legal protection, before as well as after birth", Article 14 1. States Parties shall respect the right of the child to freedom of thought, conscience and religion Article 24 1. States Parties recognize the right of the child to the enjoyment of the highest attainable standard of health and to facilities for the treatment of illness and rehabilitation of health. States Parties shall strive to ensure that no child is deprived of his or her right of access to such health care services. 2. (c) To combat disease and malnutrition, including within the framework of primary health care, through, inter alia, the application of readily available technology and through the provision of adequate nutritious foods and clean drinking-water, taking into consideration the dangers and risks of environmental pollution; (d) To ensure appropriate pre-natal and post-natal health care for mothers; (e) To ensure that all segments of society, in particular parents and children, are informed, have access to education and are supported in the use of basic knowledge of child health and nutrition, the advantages of breastfeeding, hygiene and environmental sanitation and the prevention of accidents; Article 27 1. States Parties recognize the right of every child to a standard of living adequate for the child's physical, mental, spiritual, moral and social development. 3. States Parties, in accordance with national conditions and within their means, shall take appropriate measures to assist parents and others responsible for the child to implement this right and shall in case of need provide material assistance and support programmes, particularly with regard to nutrition, clothing and housing. Article 29 1. States Parties agree that the education of the child shall be directed to: (a) The development of the child's personality, talents and mental and physical abilities to their fullest potential; (b) The development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations; (c) The development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations emdifferent from his or her own; (d) The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin; (e) The development of respect for the natural environment. Article 33 States Parties shall take all appropriate measures, including legislative, administrative, social and educational measures, to protect children from the illicit use of narcotic drugs and psychotropic substances as defined in the relevant international treaties, and to prevent the use of children in the illicit production and trafficking of such substances. Article 34 States Parties undertake to protect the child from all forms of sexual exploitation and sexual abuse. For these purposes, States Parties shall in particular take all appropriate national, bilateral and multilateral measures to prevent: (a) The inducement or coercion of a child to engage in any unlawful sexual activity; (b) The exploitative use of children in prostitution or other unlawful sexual practices; (c) The exploitative use of children in pornographic performances and materials. Article 35 States Parties shall take all appropriate national, bilateral and multilateral measures to prevent the abduction of, the sale of or traffic in children for any purpose or in any form.

1990 Theory of Recovery through Retraditionalization and Identity Transformation Grounded in Data, (LaFromboise, Heyle, Ozer, 1990)

1990 Learned Optimism

1990 Americans with Disabilities Act

1992 Learned Industriousness

1994 Betrayal Trauma

1995 “The Hard Problem of Consciousness”, facing up to the Problem of Consciousness, Chalmers, “It is undeniable that some organisms are subjects of experience. But the question of how it is that these systems are subjects of experience is perplexing. Why is it that when our cognitive systems engage in visual and auditory information-processing, we have visual or auditory experience: the quality of deep blue, the sensation of middle C? How can we explain why there is something it is like to entertain a mental image, or to experience an emotion? It is widely agreed that experience arises from a physical basis, but we have no good explanation of why and how it so arises. Why should physical processing give rise to a rich inner life at all? It seems objectively unreasonable that it should, and yet it does.” In the same paper, he also wrote: “The really hard problem of consciousness is the problem of experience. When we think and perceive there is a whir of information processing, but there is also a subjective aspect.”

Other formulations of the "hard problem" include:

"How is it that some organisms are subjects of experience?"

"Why does awareness of sensory information exist at all?"

"Why do qualia exist?"

"Why aren't we philosophical zombies?"

1996 Manufacturing false memories using bits of information

1997 (A/52/92) UNESCO document on the culture of peace, identifies 8 aspects of a culture of war: 1. armies and armaments 2. authoritarian rule associated with military leadership 3. control of information through secrecy and propaganda 4. identification of an "enemy" 5. education of young men from the nobility to be warriors 6. male domination 7. wealth based on plunder and slavery 8. economy based on exploitation of people (slaves, serfs, etc.) and the environment

1998 40,000,000 Bits

1998 The Differentiation of Self Inventory

1998 Tobacco Master Settlement Agreement

Relationship to; cognitive dissonance tobacco experiments, addiction, opiate and hospice lawsuit

1999 Declaration on a Culture of Peace Recalling also the Constitution of the United Nations Educational, Scientific and Cultural Organization, which states that "since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed", Recognizing that peace not only is the absence of conflict, but also requires a positive, dynamic participatory process where dialogue is encouraged and conflicts are solved in a spirit of mutual understanding and cooperation, Expressing deep concern about the persistence and proliferation of violence and conflict in various parts of the world, Article 1 A culture of peace is a set of values, attitudes, traditions and modes of behaviour and ways of life based on: (a) Respect for life, ending of violence and promotion and practice of non-violence through education, dialogue and cooperation; (b) Full respect for the principles of sovereignty, territorial integrity and political independence of States and non-intervention in matters which are essentially within the domestic jurisdiction of any State, in accordance with the Charter of the United Nations and international law; (c) Full respect for and promotion of all human rights and fundamental freedoms; (d) Commitment to peaceful settlement of conflicts; (e) Efforts to meet the developmental and environmental needs of present and future generations; (f) Respect for and promotion of the right to development; (g) Respect for and promotion of equal rights and opportunities for women and men; (h) Respect for and promotion of the right of everyone to freedom of expression, opinion and information; (i) Adherence to the principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding at all levels of society and among nations; and fostered by an enabling national and international environment conducive to peace. Article 3 The fuller development of a culture of peace is integrally linked to:(c) Promoting democracy, development and universal respect for and observance of all human rights and fundamental freedoms; (d) Enabling people at all levels to develop skills of dialogue, negotiation, consensus-building and peaceful resolution of differences; Eradicating poverty and illiteracy and reducing inequalities within and among nations; (g) Promoting sustainable economic and social development; (h) Eliminating all forms of discrimination against women through their empowerment and equal representation at all levels of decision-making; (i) Ensuring respect for and promotion and protection of the rights of children;(j) Ensuring free flow of information at all levels and enhancing access thereto; (k) Increasing transparency and accountability in governance; (l) Eliminating all forms of racism, racial discrimination, xenophobia (***.One who fears that which is unknown; one who fears people who are different from oneself, especially foreigners***"criminals") and related intolerance; (n) Realizing fully the right of all peoples, including those living under colonial or other forms of alien domination or foreign occupation, to self-determination enshrined in the Charter of the United Nations and embodied in the International Covenants on Human Rights,2 Article 4 Education at all levels is one of the principal means to build a culture of peace. In this context, human rights education is of particular importance. Article 5 Governments have an essential role in promoting and strengthening a culture of peace. Article 6 Civil society needs to be fully engaged in fuller development of a culture of peace. Article 7 The educative and informative role of the media contributes to the promotion of a culture of peace. Article 8 A key role in the promotion of a culture of peace belongs to parents, teachers, politicians, journalists, religious bodies and groups, intellectuals, those engaged in scientific, philosophical and creative and artistic activities, health and humanitarian workers, social workers, managers at various levels as well as to non-governmental organizations.

1999 Program of Action on a Culture of Peace 7. A culture of peace could be promoted through sharing of information among actors on their initiatives in this regard. 10. Actions to promote sustainable economic and social development: (a) Undertake comprehensive actions on the basis of appropriate strategies and agreed targets to eradicate poverty through national and international efforts, including through international cooperation; (b) Strengthen the national capacity for implementation of policies and programmes designed to reduce economic and social inequalities within nations through, inter alia, international cooperation; (d) Reinforce actions at all levels to implement national strategies for sustainable food security, including the development of actions to mobilize and optimize the allocation and utilization of resources from all sources, including through international cooperation, such as resources coming from debt relief; (i) Incorporate capacity-building in development strategies and projects to ensure environmental sustainability, including preservation and regeneration of the natural resource base; (j) Remove obstacles to the realization of the right of peoples to self-determination, in particular of peoples living under colonial or other forms of alien domination or foreign occupation, which adversely affect their social and economic development. 13. Actions to foster democratic participation: (e) Combating of terrorism, organized crime, corruption as well as production, trafficking and consumption of illicit drugs and money laundering, as they undermine democracies and impede the fuller development of a culture of peace. 14. Actions to advance understanding, tolerance and solidarity: (c) Study further the local or indigenous practices and traditions of dispute settlement and promotion of tolerance with the objective of learning from them; (d) Support actions that foster understanding, tolerance and solidarity throughout society, in particular with vulnerable groups; 15. Actions to support participatory communication and the free flow of information and knowledge: (a) Support the important role of the media in the promotion of a culture of peace; (b) Ensure freedom of the press and freedom of information and communication; (c) Make effective use of the media for advocacy and dissemination of information on a culture of peace involving, as appropriate, the United Nations and relevant regional, national and local mechanisms; (d) Promote mass communication that enables communities to express their needs and participate in decision-making; (e) Take measures to address the issue of violence in the media, including new communication technologies, inter alia, the Internet; 16. Actions to promote international peace and security: (h) Refrain from military, political, economic or any other form of coercion, not in accordance with international law and the Charter, aimed against the political independence or territorial integrity of any State; (***Trump Ukraine…) (e) Take measures to eliminate illicit production and traffic of small arms and light weapons; (***article: risky business)

2002 Patent Nonuse and the Role of Public Interest as a Deterrent to Technology Suppression

2007 Declaration on the Rights of Indigenous People Affirming that indigenous peoples are equal to all other peoples, while recognizing the

right of all peoples to be different, to consider themselves different, and to be respected as such,Affirming also that all peoples contribute to the diversity and richness of civilizations and cultures, which constitute the common heritage of hu-mankind, Affirming further that all doctrines, policies and practices based on or advocating superiority of peoples or individuals on the basis of national origin or racial, religious, ethnic or cultural differ-ences are racist, scientifically false, legally invalid, morally condemnable and socially unjust, Article 8 1. Indigenous peoples and individua ls have the right not to be subjected to forced assimilation or destruction of their culture. 2. States shall provide effecti ve mechanisms for prevention of, and redress for:(a) Any action which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or e thnic identities;(b) Any action which has the aim or effect of dispossessing them of their lands, territories or resources; (***lamprey, salmon, camas, drought, pollution etc) Article 10 Indigenous peoples shall not be forcibly removed from their lands or territories. No relocation shall take place without the free, prior and informed consent of the indigenous peoples concerned and after agreement on just and fair compensation and, where possible, with the option of return. Article 11 1. Indigenous peoples have the right to practise and revitalize their cultural traditions and cus-toms. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, de-signs, ceremonies, technologies and visual and performing arts and literature. 2. States shall provide redress through effective mechanisms, which may include restitution, developed in conjunction with indigenous peoples, with respect to their cultural, intellectual, religious and spiritual property taken wit h-out their free, prior and informed consent or in violation of their laws, traditions and customs. Article 26 1. Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired.2. Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired.3. States shall give legal recognition and protection to these lands, territories and resources. Such recognition shall be conducted wit h due respect to the customs, traditions and land tenure systems of the indigenous peoples concerned. Article 28 1. Indigenous peoples have the right to redress, by means that can include restitution or, when this is not possible, just, fair and equitable compensation, for the lands, territories and re-sources which they have traditionally owned or otherwise occupied or used, and which have been confiscated, taken, occupied, used or damaged without their free, prior and in-formed consent. Article 29 1. Indigenous peoples have the right to the conservation and protection of the environment and the productive capacity of their lands or territories and resources. States shall establish and implement assistance programmes for indigenous peoples for such conservation and protection, without discrimination. Article 32 1. Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands or territories and other resources. 2. States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources. 3. States shall provide effective mechanisms for just and fair redress for any such activities, and appropriate measures shall be taken to mitigate adverse environmental, economic, social, cultural or spiritual impact.

2008 The History of the Culture of War, Adams, updates the 8 aspects of a culture of war identified in the original UNESCO document on a culture of peace to 15 1. armies and armaments 2. neocolonialism 3. the internal culture of war and economies based on exploi tation (capitalist exploitation of workers and of the environment, as well as exploitation and destruction of the environment) 4. means to deter worker revolts and political dissi dents including internal use of military power, prisons and executions 5. the military-industrial complex 6. the drugs-for arms trade 7. authoritarian rule associated with military leadership 8. control of information through secrecy and propaganda 9. identification of an "enemy" 10. education for a culture of war 11. male domination 12. religious institutions that support the government and military 13. artistic and literary glorification of military conquest 14. nationalism 15. racism, both institutional and attitudinal

2008 The timing of the conscious intention to move

2010 Universal Declaration on Rights of Mother Earth We, the peoples and nations of Earth: considering that we are all part of Mother Earth, an indivisible, living community of interrelated and interdependent beings with a common destiny; gratefully acknowledging that Mother Earth is the source of life, nourishment and learning and provides everything we need to live well; recognizing that the capitalist system and all forms of depredation, exploitation, abuse and contamination have caused great destruction, degradation and disruption of Mother Earth, putting life as we know it today at risk through phenomena such as climate change; convinced that in an interdependent living community it is not possible to recogniz e the rights of only human beings without causing an imbalance within Mother Earth; affirming that to guarantee human rights it is necessary to recognize and defend the rights of Mother Earth and all beings in her and that there are existing cultures, practices and laws that do so; conscious of the urgency of taking decisive, collective action to transform structures and systems that cause climate change and other threats to Mother Earth; proclaim this Universal Declaration of the Rights of Mother Earth, and call on the General Assembly of the United Nation to adopt it, as a common standard of achievement for all peoples and all nations of the world, and to the end that every individual and institution takes responsibility for promoting through teaching, educatio n, and consciousness raising, respect for the rights recognized in this Declaration and ensure through prompt and progressive measures and mechanisms, national and international, their universal and effective recognition and observance among all peoples and States in the world. Article 1. Mother Earth (1) Mot her Earth is a living being. (2) Mother Earth is a unique, indivisible, self-regulating community of interrelated beings that sustains, contains and reproduces all beings. (3) Each being is defined by its relationships as an integral part of Mother Earth. (4) The inherent rights of Mother Earth are ina lienable in that they arise from the same source as existence. (5) Mother Earth and all beings are entitled to all the inherent rights recognized in this Declaration without distinction of any kind, such as may be made between organic and inorganic beings, species, origin, use to human beings, or any other status. (6) Just as human beings have human rights, all other beings also have rights which are specific to their species or kind and appropriate for their role and func tion within the communities within which they exist. (7) The rights of each being are limited by the rights of other beings and any conflict between their rights must be resolved in a way that maintains the integrity, balance and health of Mother Earth. Article 2. Inherent Rights of Mother Earth (1) Mother Earth and all beings of which she is composed have the following inherent rights: (a) the right to life and to exist; (b)the right to be respected; (c) the right to continue their vital cycles and processes free from human disruptions; (d)the right to maintain its identity and integrity as a distinct, self-regulating and interrelated being; (e) the right to water as a source of life; (f) the right to clean air; (g)the right to integral health; (h) the right to be free from contami nation, pollution and toxic or radioactive waste; (i) the right to not have its genetic structure modified or disrupted in a manner that threatens it integr ity or vital and healthy functioning; (j) the right to full and prompt restoration the violation of the rights recognized in this Declaration caused by human activities; (2) Each being has the right to a place and to play its role in Mother Earth for her harmonious functioning. (3) Every being has the right to wellbeing and to live free from torture or cruel treatment by human beings. Article 3. Obligations of human beings to Mother Earth (1) Every human being is responsible for respecting and living in harmony with Mother Earth. (2) Human beings, all States, and all public and private institutions must: (a) act in accordance with the rights and obligations recognized in this Declaration; (b)recognize and promote the full implementation and enforcement of the rights and obligation s recognized in this Declaration; (c) promote and participate in learning, analysis, interpretation and communication about how to live in harmony with Mother Earth in accordance with this Declaration; (d) ensure that the pursuit of human wellbeing contributes to the wellbeing of Mother Earth, now and in the future; (e) establish and apply effective norms and laws for the defence, protection and conservation of the rights of Mother Earth; (f) respect, protect, conserve and where necessary, restore the integrity, of the vital ecological cycles, processes and balances of Mother Earth; (g) guara ntee that the damages caused by human violations of the inherent rights recognized in this Declaration are rectified and that those responsible are held acco untable for restoring the integrity and health of Mother Earth; (h) empower human beings and institutions to defend the rights of Mother Earth and of all beings; (i) establish precautionary and restrictive measures to prevent human activities from causing species extinction, the destruction of ecosystems or the di sruption of ecological cycles; (j) guarantee peace and eliminate nuclear, chemical and biological weapons; (k) promote and support practices of respect for Mother Ea rth and all beings, in accordance with their own cultures, traditions and customs; (l) promote economic systems that are in harmony with Mother Earth and in accordance with

the rights recognized in this Declaration. Article 4. Definitions (1) The term "being" includes ecosystems, natural communities, species and all other natural entities which exist as part of Mother Earth. (2) Nothing in this Declaration restricts the recognition of other inherent rights of all beings or specified beings.

2013 Multinational Corporations' Economic and Human Rights Impacts on Developing Countries, Giuliani

2015 University of Illinois released its study on government corruption

2015 Terror Management Theory, "A basic psychological conflict results from having a self-preservation instinct whilst realizing that death is inevitable and to some extent unpredictable. This conflict produces terror, and the terror is then managed by embracing cultural values, or symbolic systems that act to provide life with enduring meaning and value."

2016 Conscious Business Declaration 1. We Are One with humanity and all of life. Business and, all institutions of the human community are integral parts of a single reality — interrelated, interconnected and interdependent. 2. In line with this reality, the purpose of Business is to increase economic prosperity while contributing to a healthy environment and improving human wellbeing. 3. Business must go beyond sustainability and the philosophy of "do no harm" to restoring the self-renewing integrity of the Earth. 4. Business must operate with economic, social, and ecological transparency. 5. Business must behave as a positive and proactive member of the local and global communities in which it operates. 6. Business that sees, honors, and celebrates the essential interconnected nature of all human beings and all life maximizes human potential and helps create a world that works for all. 7. When aligned with Oneness, Business is the most powerful engine on Earth for creating prosperity and flourishing for all.

2018 U.S. Department of Labor's List of Goods Produced by Child Labor or Forced Labor

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